

# B'NAI BRITH MAGAZINE



Volume XLI, No. 8

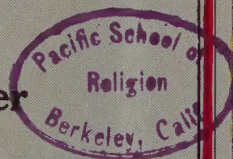
May, 1927

## Samson and Delilah

*By Regina Miriam Bloch*

## Joseph Teppor

*By L. H. Fromkin*



## Twilight Heroes

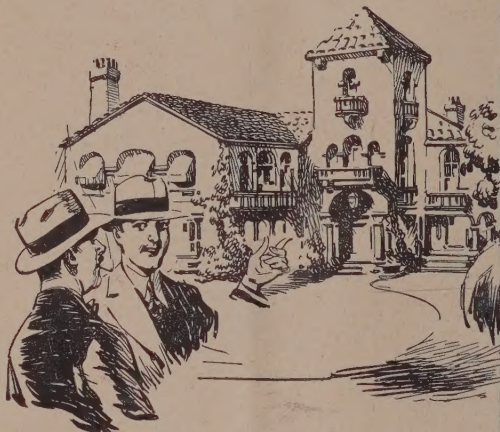
*By Israel Auerbach*

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JEWISH MONTHLY

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Articles bearing the names or initials of the writers thereof do not necessarily express the views of the editors of the B'NAI B'RITH MAGAZINE on the subjects treated therein.

## Our Contributors

REGINA MIRIAM BLOCH is an Englishwoman residing in London. Her works have appeared in a number of British and American publications. Her writings include several books, verse, essays, short stories and epigrams. She is known particularly for her poetic fantasies, several of which have appeared in previous editions of this magazine.

DR. ISRAEL AUERBACH, secretary of the Academy of Jewish Science in Berlin, is well known to readers of THE B'NAI B'RITH MAGAZINE, for which he is a special European correspondent. The variety of subjects with which he is acquainted seems unlimited. He has written on important political movements, on science and on art. His outlook is primarily Jewish, and the scholarly quality of his writings has won him wide recognition among European students.

L. H. FROMKIN is one of a number of pen names employed by a well-known contributor to Jewish publications of this country. He lives in New York and is identified with most Jewish movements of national scope.

THE B'NAI B'RITH MAGAZINE goes to members of the order for the nominal sum of fifty cents a year. Non-members pay one dollar a year. Although the magazine is the official organ of the Independent Order of B'nai B'rith, subscription to it is not compulsory. Members who do not desire to receive their magazine may relieve themselves of further subscription payments by sending a statement to that effect on their stationery to the editorial office.

## In Our Portfolio

IN OUR PORTFOLIO in which we keep articles, sketches and stories that are to be published in the near future, we find a fascinating account by E. David Goitein, entitled "The Holy City of Frankfurt."

"If you speak to a Frankfurter you will come away with the impression that Moses was found in the River Main and that the Law was given amidst thunder and lightning on the Taunus Mountains," Mr. Goitein writes. "It seems perfectly clear to your Frankfurter that if Zion does not mean Frankfurt and Jerusalem does not mean Frankfurt—then words have lost their meaning."

IN AN ARTICLE called "Sholom Asch—A Romantic Realist," Sarah Goldberg continues her interesting studies of the personalities and works of famous Yiddish literary figures. She outlines some of Asch's best known sketches, novels and plays.

MOST OF US have heard of *Shulchan Aruch* but few know the contents of this book of ethical concepts. Yossef Gaer gives a brief resume of the work in an article entitled "Joseph Caro's Legacy."

"THE JEWS AND RELATIVITY" is the title of an article by A. A. Roback.

"It is common knowledge that the man whose name is most intimately

associated with the theory of relativity is a Jew. . . . But it is not generally known that the doctrine of relativity has been reared, so to speak, on a Jewish foundation." Thus reads one provocative paragraph in Dr. Roback's manuscript.

## Jewish Calendar 5686

Rosh Chodesh Shevat	Tues., Jan. 4
Chamisos Oser B'Shevat	Tues., Jan. 18
Rosh Chodesh Adar	Thurs., Feb. 3
Rosh Chodesh Adar Sheni	Sat., Mar. 5
Fast of Esther	Thurs., Mar. 17
Purim	Fri., Mar. 18
Rosh Chodesh Nissan	Sun., Apr. 3
First Day of Pessach	Sun., Apr. 17
Second Day of Pessach	Mon., Apr. 18
Seventh Day of Pessach	Sat., Apr. 23
Eighth Day of Pessach	Sun., Apr. 24
Rosh Chodesh Iyar	Tues., May 3
Lag B'Omer	Fri., May 20
Rosh Chodesh Sivan	Wed., June 1
Shavuoth	Mon., June 6
	Tues., June 7
Rosh Chodesh Tammuz	Fri., June 1
Fast of Tammuz	Sun., July 17
Rosh Chodesh Ab	Sat., July 30
Tisho B'Ov	Sun., Aug. 7
Rosh Chodesh Elul	Mon., Aug. 29

5688

Rosh Hashonah	Tues., Sept. 27
	Wed., Sept. 28
Fast of Gedalia	Thurs., Sept. 29
Yom Kippur	Thurs., Oct. 6
Succoth	Tues., Oct. 11
	Wed., Oct. 12
Hashana Rabba	Mon., Oct. 17
Shemini Azereth	Tues., Oct. 18
Simchas Torah	Wed., Oct. 19
Rosh Chodesh Chesvan	Thurs., Oct. 27
Rosh Chodesh Kislev	Fri., Nov. 25
First Day of Chanukah	Mon., Dec. 19
Rosh Chodesh Tebeth	Sat., Dec. 24

NOTE: Holidays begin in the evening preceding the dates designated.

\*Rosh Chodesh also observed the previous day.

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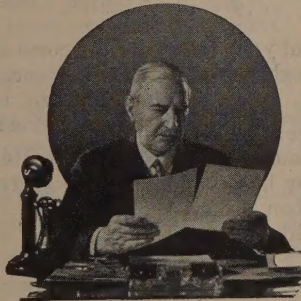
If so, you are losing money every day, either because someone in your organization is not familiar with recent developments in accounting, or because you as a higher executive

have not found time to give this vital problem your personal consideration.

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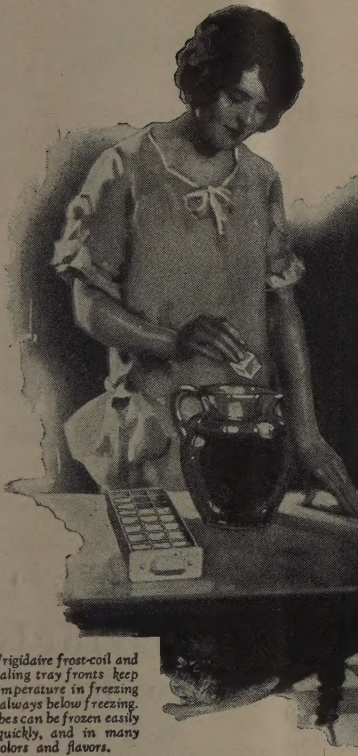
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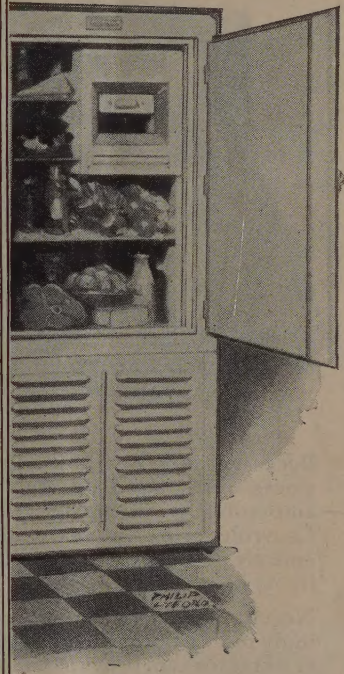
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- 5  
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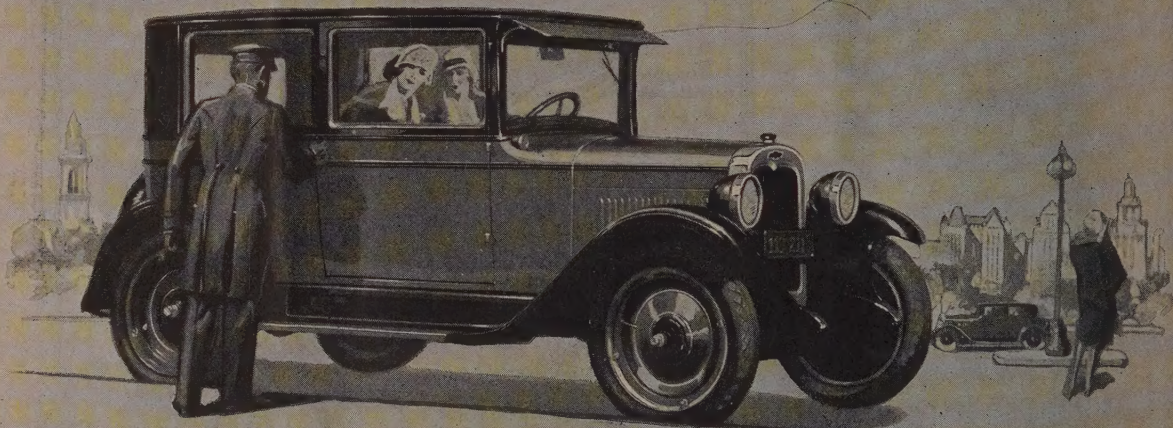
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# THE B'NAI B'RITH MAGAZINE

*The National Jewish Monthly*

VOLUME XLI

MAY, 1927

NUMBER 8

## Contents

EDITORIALS .....	327
A CROSS-SECTION OF JEWISH LIFE.....	330
THINKING ALOUD—BY URVA PORAH.....	332
LUIGI LUZZATTI—BY ALFRED SEGAL.....	333
JOSEPH TEPPER—BY L. H. FROMKIN.....	334
COMMUNITIES RISE TO WIDER SCOPE APPEAL.....	336
IN THE PUBLIC EYE.....	339
NEWS IN VIEWS.....	340
SAMSON AND DELILAH—BY REGINA MIRIAM BLOCH.....	342
TWILIGHT HEROES—BY ISRAEL AUERBACH.....	346
AMATUS LUSITANUS—PART II—BY AMY K. BLANK.....	349
NEWS OF THE LODGES.....	352
ACROSS THE SEAS.....	354
HUMORESQUE .....	356

## About a Few Jewish Pictures

WE THINK of our Jewish holidays as a series of lovely pictures in a wondrous old book. One turns the pages, saying, "This is the loveliness of the Passover with its drama and its symbolism. . . . And even weeks later. . . .

"Our Shabuoth! . . . We celebrate the giving of the Law, as people celebrate victories. . . . And we bow to the Giver. . . . It is the birthday of the Law and we rejoice because it points out to us a way of life. . . . We call the Law a Tree of Life for we believe it has preserved us. . . . And in this spring-time festival we come to refresh ourselves at this everlasting Tree of Life. . . . We celebrate its immortality. . . . We are the only people who celebrate the Law."

\* \* \*

One turns the page again, saying:

"Another picture of Shabuoth. . . . Here it is seen as the festival of the child. . . . The child is admitted to participation in the Law. . . . He is confirmed. . . . To be admitted to the Law is seen to be a glorious privilege, as if it were to be admitted

to the possession of a great prize. . . . The children are clothed in their best raiment and carry garlands. . . . And the flowers are placed at the feet of the law on the altar. . . . And the temple is gorgeous with their beauty.

"The reception of the child into the Law is a stately event. . . . We make as much of it as of weddings and graduations. . . . A child enters into conscious participation of our Law and it is an event for solemn rejoicing among us."

\* \* \*

"We say to the child, 'Now you are one of us. . . . Today you come into your inheritance. . . . This is the inheritance. . . . A Law! . . . It is rich beyond all the wealth for which men strive. . . . In it are happiness, peace and contentment. . . . And all the gold of the world can not give you these. . . . In it are honor and righteousness and justice and mercy. . . . All these exalt men beyond the power of earthly glory to lift them up. . . . Guard well this inheritance for your own well-being and for the honor of your people.'"

\* \* \*

The page is turned again.

"A picture of Shabuoth in the Jewish home. . . . The friends have assembled to rejoice with the parents for the child who has been admitted to the Law. It is as if the child had gained a great distinction. . . . The friends congratulate the parents. . . . An honor has come the family. . . . And a great blessing. . . . The child has been permitted to live to enter into the Law and to share in the spiritual life of his people. . . . And there is feasting and much well-wishing and much thanksgiving for the goodness of God who has protected the infant and brought him to this happy day. . . . Such is the loveliness of one of our holidays, beautiful with ideals and spirituality and loves and friendships and tenderness."

\* \* \*

And B'nai B'rith rejoices to be in the picture as a guest in the homes of those of its members whose children are admitted on Shabuoth to share in the Law. To each of these homes it comes with a gift appropriate to the occasion, saying: "Today you come to our Tree of Life. It sustained your forefathers in all generations. By it they lived. It is an everlasting tree breathing with the immortal life of all the millions of our people who have loved it. Dear child, may you cherish this tree as your fathers cherished it. For the love that you give it, it will make to you a good return of its fruit."



## Relighting The Torch of Judaism

"I AM afraid that the spiritual flame which has been burning in Eastern Europe for hundreds of years and whose warmth was felt in the various Jewish communities throughout the world will be extinguished before a similar flame is kindled and kept burning in America."

So spoke Isaac Gruenbaum, deputy of the Polish Sejm, on his departure from America.

We would answer him: But the torch is already rekindled. We do not yet feel its warmth, but by its light, we discern our failings. We see that we have lost many elements of our Jewish quality on the way that we were pleased to call progress, and we are retracing our steps to find them.

Jewish consciousness, Jewish life, Jewish culture, the Jewish home—these things we seek, groping. But the flame of the torch grows and in time must give both warmth as well as light.

We remember a legend from our youth: A house had been long abandoned, and after many years the eldest son returned to it. A death-like chill had fallen upon the house, but in the ashes of the hearth the man found one spark which was love and with this he renewed the fires and made the house again warm and habitable and radiant.

Our house of Israel has become rather cold but the warming spark is in the ashes.

\* \* \*

## A Note on the New Jewish Life

WE SCAN the Jewish news of the past month and read much about anti-Semitism. But the significant Jewish news concerns not what others are doing in order to destroy Jews, but what Jews are doing to save themselves.

The anti-Semites will pass and their futile efforts will be forgotten; only the Jew can destroy the Jew.

So it is good to read that the Jews of West Philadelphia have just spent a half-million dollars for the preservation of Jewish life in their community. They have built a community center containing a synagogue, fourteen class rooms for Jewish education, a library, an auditorium seating six hundred, a gymnasium and swimming pool.

Such news reflects the vital forces at work even in the small communities of American Jewry. Jews are seen saving themselves from the only forces that can destroy them—indifference and neglect.

\* \* \*

## A Certain Jew Writes a Will

LAST month the will of the late Henry F. Elias of New York was opened for probate. It was seen that Mr. Elias had disposed of his wealth generously.

He gave to Jewish hospitals and orphan asylums and to his temple. And, having thus performed his obligations to his people, he considered what he ought to do as the brother of all his fellowmen.

And so he left \$2,500 to the Episcopal St. John's Guild, and to the Catholic House of the Good Shepherd he bequeathed \$10,000.

Mr. Elias' fine gesture of brotherhood is not unique among Jews of whom many have thus proclaimed themselves as the friends of all men and institutions of good will.

## A Man's Religion and the Presidency

THE political talk of the nation at present has to do almost altogether with the question: Shall a man's religion stand in the way of his presidential aspirations? Shall he be debarred from his right to attain the highest executive office by reason of his religious professions?

One may answer: It is scarcely to the credit of a free nation that such a question even should arise, that it should be asked of any man, seeking any political office: What is his religion?

There has been no revision of the first amendment prohibiting the establishment of religion by the State, and the constitutional qualifications for the presidency have not been altered. To admit to the presidency only those professing a certain creed is, in effect, to establish religion; to bar a man from the presidency by reason of his religion is, in effect, not only to alter the Constitution but also to strike at the spirit of our institutions.

\* \* \*

## Hidden Jews in the Universities

RABBI STEPHEN WISE has properly rebuked those Jewish students in American universities who, concealing their Jewish identity, join fraternities in which Jews are not wanted.

Of course, behind these children are parents whose great pride is to be admitted into hotels where Jews are not wanted and to climb into country clubs that would not have them were they known to be Jews, and who regard Judaism as a shameful inheritance to be cast off.

"But," said a rabbi of one who had deserted his people, "why should I be angry with him? He is so weak. Character is the quality that holds the Jew fast to his people despite their travails; and this man is without it. I pity him."

\* \* \*

## An Oasis in the Desert of Hate

IN THE arid desert of Eastern European prejudices there appears one oasis. Freed from their ancient yokes by the Versailles treaty, the various small nationalities, formerly oppressed, have turned to oppressions more cruel than they ever suffered. Politically free, they are still the slaves of ancient bigotries.

The bright spot is Czecho-Slovakia, the Bohemia of the old Germany. There the Jews reside in peace and contentment. Nor does the government tolerate the spreading of poisonous propaganda by bigots operating from neighboring lands.

A dispatch reports that the circulation of anti-Semitic Austrian papers has been prohibited in Czecho-Slovakia by the Ministry of Posts. Incidentally, it is worthy of note that President Masaryk of Czecho-Slovakia recently visited Palestine and was feted by the Jews. Masaryk's training for liberty was in America where he lived for many years.

The only freedom is in the spirit of men; constitutions can not make free men of slaves who do not know how to be free.



### ***The New Home of the Free Synagogue***

IT IS announced that, after worshipping twenty years in Carnegie Hall, the Free Synagogue, of which Dr. Stephen S. Wise is the rabbi, is to move into a home of its own.

This is as it should be. The synagogue should be a home rather than a rented hall. About it should hover the spirit of our traditions; it should be a place where the people may assemble in social and intellectual communion as Jews.

We do not quarrel with the beautiful synagogue. There are those who view with hostile eyes the beauty of the new synagogues, saying too much is spent on them. The house of God should be beautiful; it should embody in itself the divine quality which is in the art of men. The glory of God is best expressed in the divine gift of artistic creation. It is fitting that man should give the finest of his art to his temples.

And may we suggest that this new Free Synagogue seek not only to cultivate that which is beautiful in architecture but also to present a form of which it may be said, "This is Jewish art."

We see many new synagogues. Many are Greek in form and many non-descript. Ought there not be encouragement given to Jewish architects for the creation of a structure in which there shall be the quality that may be called Jewish?

\* \* \*

### ***About \$1,175,000 Worth of Synagogues***

WE notice that synagogues and synagogue community houses aggregating in cost \$1,175,000 are now in process of construction in New York and its vicinity.

To be sure, these are only bodies of Judaism but they reflect the living spirit which is ardent with the will to live. Most hopeful is the fact that a large part of this \$1,175,000 is to be expended for community houses for the education of children.

Jewry today is not building monuments to itself so much as Jewish places of education for the young. Jewry is thinking of its ancient inheritance and in what manner it shall be transmitted to succeeding generations.

\* \* \*

### ***Roumanian Qualifies for Politics***

IT IS announced that one Nicolai Totu, a Roumanian, has entered political life. His entrance was most auspicious, for he was one of the speakers at an important political dinner held in Bucharest last month.

What are Mr. Totu's qualifications for political life?

What services has he rendered to the nation?

What principles does he represent?

It is announced that Mr. Totu's new importance springs from the circumstance that he was the murderer of the Jewish student, David Falik, whom he killed several months ago. Therefore, he has been received into the political life of Roumania and, doubtless, ere long will be heard as a deputy in the Roumanian parliament.

The same dispatches report that William Filderman, Roumanian Jew who recently spoke before American B'nai B'rith lodges, was vehemently denounced in the Roumanian parliament for demanding justice for the Jews.

### ***Concerning the Richest Man in the World***

THE richest man in the world attacked the Jews. When called to account in court by one of the Jews, he answered: "No! This is not at all a matter concerning Jews. This is only an issue between me and this individual who happens to be a Jew."

So the Jew said: "Very well, we will fight it out on this issue."

And when the case had progressed in the courts for several weeks, the richest man in the world demanded an end to the trial. A woman juror had made a certain unguarded statement when her good name was attacked by his hired spies.

Then the Jew said: "Very well, let us continue this trial with eleven jurors only."

But the richest man said: "There must be an end to this trial."

And so the richest man evaded his opportunity almost at the moment he was to have been summoned into court to prove an accusation he had made against one Jew.

\* \* \*

### ***Concerning the Greater Crime***

IN KOVNO, LITHUANIA, two men were condemned to death for being Communists. They had been associated together in Communism.

But at the last moment the sentence of one was commuted to life imprisonment; the other was shot.

It seems, however, that the latter's guilt was the greater. He was a Jew. His name was Chaim Melamed. He was condemned for being a Communist but died because he was a Jew.

\* \* \*

### ***The Collapse of the German Nationalists***

"THE Nationalist movement is almost finished," says the Frankfurter Zeitung of Germany.

It was founded on a hate for Jews upon whom the Nationalists placed the blame for the collapse of imperial Germany. Its principles were only a prejudice; its outstanding achievement was the assassination of Rathenau, the German Jewish statesman.

And so perish all movements that have only hate to live on. So the Klan is perishing.

The Jews have no reason to fear their enemies for these enemies have in them the germs of death which soon destroy them. Jews stand in danger only of their own indifference which has depleted their ranks to a greater degree than have all the persecutions of all the centuries.

\* \* \*

### ***An Election and Rosh Hashonah***

IN THE State of New Jersey, Jews very properly have protested against the setting of a special election for September 27, on which date Rosh Hashonah falls.

They do credit to themselves as citizens in that they desire on election day to be free of any obligations that may prevent them from exercising freely their duties as citizens.

They do credit to themselves as Jews in that they assert their right to practice their religion and protest against enactments that will interfere with a full expression of their faith.



# A Cross-Section of Jewish Life

## Religion



PERSONS who are apprehensive about the condition of Jewish life in America may find hope in the constantly increasing number of synagogues.

The Free Synagogue, New York, of which Dr. Stephen S. Wise is Rabbi, will erect a temple costing over \$1,000,000. This announcement was made at the twentieth anniversary celebration of the synagogue last month. Almost simultaneously, Sinai Congregation of Chicago, at its sixty-sixth annual meeting, decided to build a new temple which will represent a total expenditure of nearly \$2,000,000.

\* \* \*

THE *Ketubbah*, a marriage certificate written in Hebrew, is invalid under the laws of the Province of Quebec. This was the opinion of the Superior Court at Montreal in a suit for the annulment of the marriage of Paul Greenberg to Dame K. Peterson. The Quebec Legislature, however, will be called upon to make a definite ruling on the point raised by the case.

\* \* \*

THE right of the Jews of New Jersey to perform their religious obligations on Rosh Hashanah, unencumbered by civil duties, has been recognized by the State. When it was found that September 27, the day set for a special election, was the first day of Rosh Hashanah, a special session of the State Legislature was called for the purpose of determining another date.

\* \* \*

ENLARGEMENT of the scope of influence of Orthodox Judaism was to be the main topic of discussion at the fifteenth annual convention of the United Synagogue of America at Atlantic City this month. More than eight hundred delegates were expected to attend. The annual convention of the Women's League, the women's division of the United Synagogue, was to be held at the same time.

IN ENGLAND, no less than in America, Jews are concerning themselves with the problem of strengthening Judaism against the future. In accordance with a plan adopted at the annual meeting of the London Liberal Jewish Synagogue last month, an effort will be made to extend the influence of the Liberal Synagogue movement to all parts of the country.

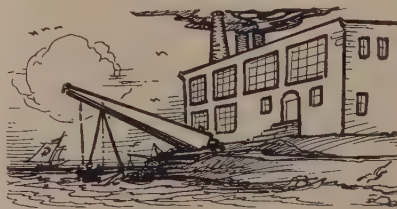
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IN AN appeal submitted to the Protestant World Missionary Congress at Budapest last month, the Good Will Committee of the Federal Council of Churches of America urged that Protestantism declare itself against the anti-Jewish persecutions in Roumania.

The memorandum, however, failed to transmit an appeal from the Central Conference of American Rabbis which asked that Christian leaders refrain from engaging in missionary activities among the Jews. The Protestant Congress, it is said, met specifically for the purpose of outlining plans for Jewish proselytization.

Dr. Alfred Williams Anthony, chairman of the Committee on Good Will, has stated that while his organization is opposed to missionary work among Jews, it has no power to bind all Christians. He said also that neither the Federal Council of Churches nor any of its commissions sent delegates to the Budapest Congress or to a second missionary meeting which will be held in Warsaw.

## Foreign



"A LAND flowing with milk and honey," the Biblical phrase meaning Palestine, might soon be appropriately applied as a figurative description of that country. It is reported that a concession for the exploitation of the valuable resources of the Dead Sea will be granted by the British Colonial Office. Scientists say that there would be no difficulty in extracting 100,000 tons of potash annually from the Dead Sea.

VIGOROUS protests of German anti-Semites failed to turn officials of the City of Berlin from their purpose of honoring the memory of the late Hugo Preuss, the German Jewish jurist who drafted the constitution of the German Republic. Disregarding the bitter opposition of the German Rights Party, the city council recently confirmed a previous decision to name a street after Preuss.

\* \* \*

ROUMANIA might do well to consider the example of her little neighbor on the south, Bulgaria, from which country comes the report that the Government has promised aid to Jewish schools. Though the budget for education has been exhausted, Minister of Education Naidenoff has stated that extra appropriations for Jewish institutions of learning would be made. A government investigation, he said, showed that the Jewish schools are on a par with those supported by the government, and that they are training their students to be good Bulgarian citizens.

\* \* \*

FROM the distant Balkans is heard an echo of the Ford-Sapiro libel trial. Latent forces of anti-Semitism have been awakened in these countries and especially in Yugoslavia, as a result of the trial, according to a report of the Jewish Telegraphic Agency. A series of articles are appearing under Ford's name in the "Vidovdan," a Jugoslavic daily paper, the dispatch states. These and the publication of stories about the "International Jew" may lead to serious anti-Jewish outbursts, it is feared.

\* \* \*

BARUCH SPINOZA, the philosopher, is still censured by the Jews of Holland for the views which led to his excommunication by the Amsterdam congregation two hundred and seventy-one years ago. Dutch Jews refused to take part in the meetings held recently to commemorate the two hundred and fiftieth anniversary of the great philosopher's death.

\* \* \*

THE Fascist badge of honor, which is reserved for persons who have made noteworthy contributions to the advancement of civilization, culture and learning, has been awarded to Otto H. Kahn by the Fascist Party in Rome.



**DOLES** for unemployed workers in Palestine are to be discontinued, and relief measures will be directed toward creating opportunities for work, the Zionist Executive decided at a recent meeting in London.

The fifteenth Zionist Congress will be held at Basle, August 24th, it was decided at the meeting.

\* \* \*

**ROUMANIA** may have to answer to the Council of the League of Nations for her mistreatment of Jews. The Federation of Jewish Communities in England has decided to urge the British Government to bring the Roumanian Jewish problem before the Council.

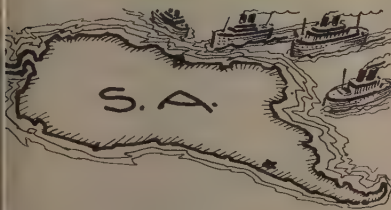
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**IN THE** remotest corners of the earth Jews are concerning themselves with the problem of religious education as a means of preserving the Jewish life. Now the Jews of South Africa are seen gathering in a great public meeting at Johannesburg to consider what leaders termed "the most vital problem facing Jewry in South Africa." Their first action in dealing with the situation was the amalgamation of the Talmud Torahs of Johannesburg for the purpose of organizing Jewish education on a systematic basis.

\* \* \*

**GROWING** harmony between Jews and Arabs in Palestine was reflected in the recent municipal elections in Jerusalem. Jewish and Arab voters agreed to support each other's candidates, and as a result, four Jews and three Arabs were elected to council.

## Social Welfare



**THE** Argentine is rapidly becoming a mecca for Jewish emigrants. During the past year, 7,534 Jews entered the country, according to a report of the Jewish Colonization Association. Many of the immigrants have been settled in the ICA colonies or on small holdings. Employment conditions are very satisfactory, and wages higher than average.

\* \* \*

**ABOLITION** of the national origins plan for immigrants seeking admission to the United States, will again

be sought at the next session of Congress in December. Congressman John J. Douglas, of Massachusetts, whose resolution aimed against the national origins plan was defeated by the last Congress, has declared that he will renew his fight with increased vigor.

"The repeal of national origins is absolutely essential to the well-being of our nation and to the proper execution of the present immigration laws," Douglas stated.

\* \* \*

**THE** twenty-third annual convention of the Jewish Consumptives Relief Society, which will be held in Atlantic City, May 21st, 22nd and 23rd, promises to be the most important meeting in the history of the organization.

A building program for the Society's hospital at Denver, the organization's \$1,000,000 campaign which now is under way, and improved methods of fighting the White Plague will be among the subjects discussed.

\* \* \*

**IN THEIR** joy of the Passover, the Jews of the country were asked to remember the Hebrew Sheltering and Immigrant Aid Society, which is conducting a campaign for \$500,000 to settle Jewish refugees in South America, Australia and South Africa. The appeal was signed by two hundred and twenty Orthodox rabbis.

\* \* \*

**SOCIAL** service questions of international importance will be discussed by the National Conference of Jewish Social Service at its annual meeting in Des Moines, Ia., this month. Representatives from two hundred and sixteen organizations in ninety-five cities of the United States, and from four Canadian organizations, will attend the sessions. A review of the past year's work will be presented by William J. Shroder, of Cincinnati, president of the Conference.

\* \* \*

**ELIJAH**, the angel of peace, visited Ellis Island on Passover Eve, when one hundred and fifty Jewish immigrants who were temporarily detained, and a number of others who were awaiting deportation, held a Seder service. The unusual event at America's gate was arranged by the Hebrew Sheltering and Immigrant Aid Society. A number of other social service agencies conducted Seders for the poor of New York City.

## Education



**AN** END to the traditional methods of education in Talmud Torahs was to be sought by the National Conference of Orthodox Jewish Congregations at its meeting in New York early this month, when a plan to establish a uniform, modern curriculum in all Hebrew schools throughout the country was to be considered. The plan includes the formation of an Orthodox Jewish National Board of Education.

\* \* \*

**ONE** of the most heroic spectacles in contemporary history is the fight that Jewish students of Europe are waging for education in the face of the bitterest anti-Semitism. The Federation of Jewish Students' Organizations, meeting in Leipzig last month, raised its voice in challenge of the anti-Semitic leaders of Eastern Europe who are keeping education from Jewish students.

\* \* \*

**A** MOVEMENT to substitute the Latin alphabet for the ancient Hebrew letters in the publication of Hebrew books has been started in Jerusalem by Ittamar Ben Avi. The plan has the support of Vladimir Jabotinsky, Jacob Cohen, the Hebrew poet, and other leaders.

\* \* \*

**PUBLIC** school children of West Virginia are faced with the prospect of being compelled to read the Bible daily in class. A bill that would place both the New and Old Testaments on the curricula of the public schools was passed recently by the West Virginia House of Delegates, and now awaits action by the State Senate.

\* \* \*

**"THE** Jewish Daily Forward," of New York, celebrated its thirtieth anniversary last month. A brilliant special edition was published, and Ramsay MacDonald, former Premier of Great Britain, was brought to America by The Forward to speak in observance of the event. Founded as a Socialist organ for the Jewish working masses, The Forward, under its famous editor Abraham Cahan, has become the largest and most influential Yiddish newspaper in the world.



# Thinking Aloud



COME to New York in the morning, a stranger. And I say to myself:

"Here is a city with 7,000,000 people, but I feel very lonely, as one in a vast forest."

I board a subway express which is packed with humanity going to work. Faces seem to be heaped on faces, so that they are like a composite face.

And in this face I see my own people, for they are in the great majority on this express.

And I no longer feel my loneliness though I am a thousand miles from home. This tailor whose body is pressed against mine is my kinsman. I have never seen him before and we do not speak to one another but I understand him. This merchant whose back is against mine is known to me though this is the first time I have ever touched him. I know him from old times. We share the same inheritance. His forefathers and mine suffered the same travails; they cherished the same dreams. To this man and to me these dreams have come unimpaired.

I feel at home. Wherever Jews are I am at home.

It was last month that I asked why this Jew and that Jew irritate me. The Jewish boulder irritates me but the one who is non-Jewish does not; the Jewish law-breaker irritates me but I took the more non-Jewish law-breaker for granted.

And I asked why.

So I said to myself in the crowded express: "Perhaps it is because I feel these are my brethren that I am irritated when they misbehave. As their kinsman I feel a responsibility for each of them. The misconduct of one shames me because he is one of the family in which I feel at home even in a distant place. If it were not for this feeling of kinship, would I care?"

But it is a strange thing—other peoples are not so concerned about their individuals. They do not feel a sense of personal injury if one of their's goes wrong. They do not feel that intimate kinship which gives them pain at the sight of an erring member.

Why, then, do we care so much?

## By Urva Porah

Perhaps we care because we are related in spirit as well as by blood. These other people are kinsmen of the blood, but we have a spiritual relationship welded by one faith and one ideal and one suffering. The others are cousins: we are brothers endowed with a common inheritance.

The others went their separate ways of life; we have walked together perforce. They have a common history; we have a common history but also a common experience of life. They do not know each other; we have known each other for many centuries.

That is why the erring brother concerns me; that is why I feel at home on the subway express, a thousand miles from my home street.

The express comes to a transfer point, and my brethren hurry away in different directions—one for uptown trains and another for the downtown cars and others for Long Island—swarming masses of our brethren seeking their separate roads.

And when I see this I feel even more at home, and I say: "This is, indeed, the allegory of the divers ways of my brethren. They go along for awhile with one purpose and suddenly they divide to seek different ways. Alas!"

\* \* \*

A MURDER trial in New York. Many Jews are called for jury service.

"Who among you are conscientiously opposed to the infliction of the death penalty?" the prosecutor asks of the panel of twelve.

All the Jews in the jury box lift their hands. This happened not once but many times.

The prosecutor questions the conscientious objectors severally.

"How long have you felt this way about capital punishment?"

"I have always felt that way," one Jew answers.

And another answers: "I do not believe in taking another man's life even legally."

And another says: "I think life is sacred, no matter whose life."

And another: "I couldn't vote to take another man's life."

Is it our own long, bitter struggle to live that has caused us to respect life?

The Jew is seen reluctant to lift his hand against a fellow-being even in the name of the law, even with the authority of the State.

These were not intellectuals but of the average run of Americans—salesmen, clerks, insurance agents, real estate dealers. But each was imbued with the ideal that makes of human life a sanctuary.

It may be said of civilizations that their merit is in proportion to the respect in which they hold life. Nor is the Jew's respect for life manifested alone in his reluctance to inflict death upon another, even legally.

It is expressed in the Jew's social attitude, in the manifold social activities in which the Jew is found. These have to do with the improvement and enlargement of life.

To the Jew, life is not only a sanctuary but a field of service in which he feels himself constantly obligated to busy himself as a priest of humanity.

"Do you mean," asked the prosecutor in this murder case, "that you have religious scruples against opposing the death penalty?"

"I don't know whether it's religion or not," a Jew answered. "But it's in me, and I can't reason myself out of it. It's something I can't explain."

Beyond this Jew was an ancestry that had lived, despite many deaths decreed against it, that, therefore, had come to regard life as a divine gift to be cherished and exalted.

This modern Jew in the court room was the spiritual heir of that divinely-inspired lineage. To him had come his forefathers' respect for the gift of life and their love for it as a divine thing.

He didn't know the history of what he felt; at that moment he had no consciousness of being the voice of a long line of ancestors who lived only by the will to live.

But he expressed it very well when he said: "I don't know whether it's religion or not. But it's in me, and I can't reason myself out of my reluctance to inflict the death penalty. It's something I can't explain."



# Luigi Luzzatti

By Alfred Segal

**L**UIGI LUZZATTI, a great Jew, died last month. Once he was prime minister of Italy. As a man he was superior to that other prime minister, Disraeli, of England. Luigi Luzzatti remained steadfast to his people and neither the promptings of ambition nor the importunings of princes of the dominant church could persuade him to be otherwise.

From his high place in the world Luigi Luzzatti was a prophet speaking in behalf of the oppressed of his people. With him the sense of justice was a passion and he was heard time and again addressing the world in behalf of human rights; he was proud of having fought as much for the rights of Christians as of Jews.

His favorite moral hero was the prophet Isaiah.

Luzzatti had no religious affiliations, and regarded his kinship to Judaism as racial. He respected alike all religions and wherever men suffered for faith he rose up to defend them.

Except in his youth he was never at the synagogue, but in the presence of injury and disdain he declared from his high place, time and again, "I am a Jew."

In the posts of government that he occupied he was seen as the staunch defender of the liberties of the Catholics. Catholic churchmen mistook his defense of their religious rights as sympathy with their beliefs. So in 1913 a monsigneur of the church wrote to Luzzatti exhorting him to enter into the churchly communion.

But Luzzatti answered: "At my age, consider me as a heretic who, if he were able, would become the proclaimer of a new faith in which were the condensed virtues of all others."

He was more than a statesman. In him was the vision of the ancestral prophets; the cold quality of European statesmanship was so lacking in him that his rise to eminence in the statesmanship of his country may be regarded as a cause for wonder. He was an ardent spirit, a liberal of the liberals, and whenever freedom was abused he protested with all the passion of the prophet whom he admired most.

"Persecutions profane the true beliefs of the people," he wrote. "Liberty purifies and uplifts them."

"I have preserved intact the respect of the Jewish religion for the high essence that distinguishes it, because it is the belief of my ancestors, and because it is the faith that consoled my mother, the faith in which she prayed and in which she died with sanctity."

"But to the last day of my life I will defend all the oppressed against oppressors and every kind of persecution, open and veiled."

Luzzatti was in the public life of Italy from the age of twenty-two and he died at eighty-six. He started as a professor of political economy at Milan and the leader of a nation-wide campaign to establish people's banks. It is to the glory of the free Italy of another era that it placed no obstacles in the path of the brilliant young Jew who made return for its liberties with a fullness of finest devotion.

In 1891 he became minister of the treasury, an office

which he held four times. And four times he held other offices in the ministry. He always approached his tasks from a social viewpoint. From his hands came much social legislation. He originated a law for the compulsory insurance of workmen in industry. He was responsible for legislation enabling the people to engage in co-operative efforts.

In his old age he retired from high places, and his position became that of a sage sitting in the valley and pointing the way of Justice and righteousness to those who would climb to the mountains. Italians called him Nathan the Wise.

Honors no longer concerned him; he had had the highest honor within the gift of the Italians. Nor had he any further interest in party strife; he had lived too long not to know the vanity that is in most party conflict.

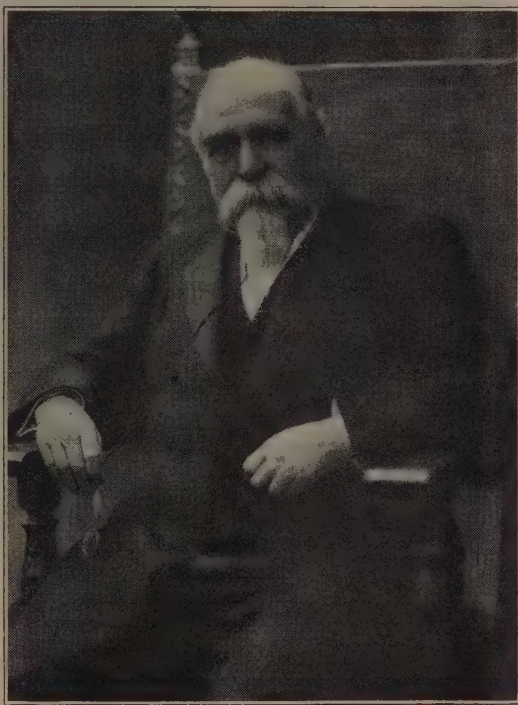
So the Italians came to regard him as the one who could

speak to them with no selfish purposes at heart and who could advise them without guile. To him, in his retirement, the important men of the government came for counsel, and to his last day he was a sort of unofficial minister who could help solve many problems.

His eighty-sixth birthday anniversary, which occurred in March, was a great occasion in Italy. The King sent him flowers and a document reciting his services to the country. He was even then on his deathbed but he insisted on dressing to meet his friends who called in large numbers. With great effort he simulated the stately figure for which he had always been distinguished.

His death was an occasion for national mourning. Even Mussolini revered this aged champion of liberty and in the Italian parliament paid him a tribute.

Luzzatti had asked to be buried in the Jewish cemetery in Venice, beside his parents, and this was done.



Luigi Luzzatti



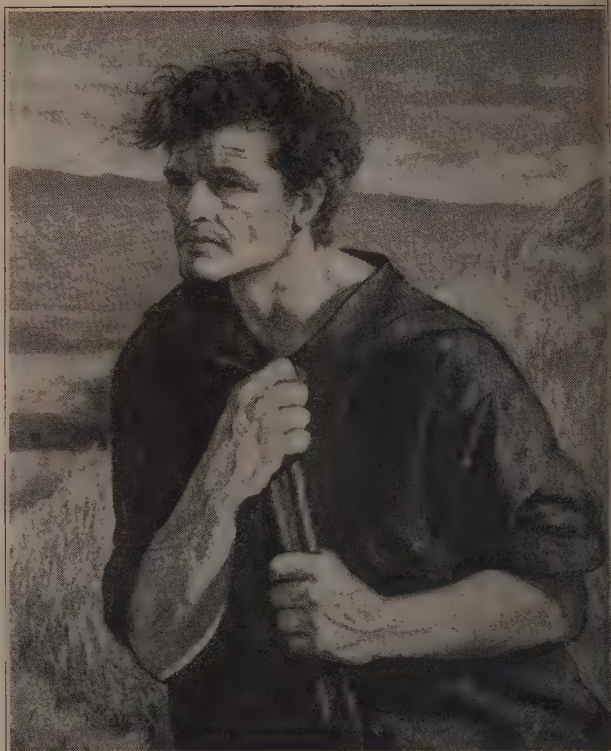
# Joseph Tepper

An Artist Who Has Translated  
Palestine's Sunlight  
On Canvas

By L. H. Fromkin



Tepper



Tepper

ABOVE, "The Guard," and left, "The Wise Man"



HERE can be no doubt of it.

The color of Palestinian sunlight translated on canvas is revealed, in delightful effulgence, in the work of Joseph Tepper, which recently was shown in New York. Here are Palestine's towns brought to America. Here you find Jews and Arabs depicted with wise reality; romantic *Chalutzim* expressed without idealization, but with understanding and sympathy. Tepper is no romanticist. He is the clear-headed realist through whose eyes visions of beauty are made true and living. Possibly, Tepper "found himself" in Palestine. At any rate, his Palestinian paintings approximate greatness.

Born in 1886 in Meseritz, a town in the province of Wolhynia, Russia, he was destined by his parents for the rabbinate. His talmudical training was good, but his heart was elsewhere. He wanted to study art. That was an overwhelming blow for his fond parents, whose ambition to have a rabbi in the family was great. After much bickering they compromised on

the study of engraving as a profession for Joseph. He spent three years at it and decided it was not for him—he had to study art. After entering the Ecole des Beaux Arts in Odessa, he realized that this was not yet what he wanted. So he entered the studio of an artist with whom he studied for four years and who gave him every opportunity to develop. From the studio he went to the Ecole des Beaux Arts in Paris, studying at the same time in the studios of Cormon, Collin and Humbert.

Then began his real work—and his triumphs. His exhibitions were well attended and well reviewed. Prosperity followed hunger and suffering. He began to travel. He was recognized. But Joseph Tepper had not yet found himself.

During this period, his creations were fantastic and lyrical compositions. Reproduced in the group on the next page is one of these Parisian canvases. They are successful and brilliant, yet they lack definitely the inspiration and the depth of his Palestinian work. Despite the honors they gained him—the gold medal at the International

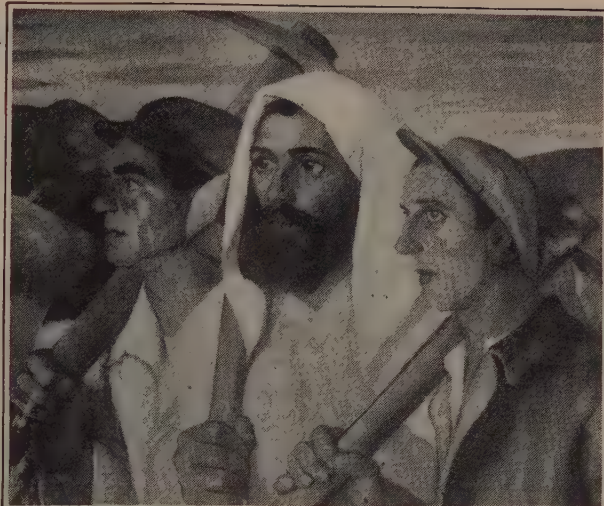
Exhibition in London and the silver medal at Versailles—despite the fact that many of his paintings were exhibited in the Paris Salon, his Palestinian canvases are his greatest.

They vibrate with color; they seethe with life. They express the inner unity. When he came to Palestine he said, "I work like one possessed. No longer do I hover between heaven and earth. My feet touch the soil of this land. From it arises and diffuses into me a creative power. I need no longer create by evoking from my inner self some incorporeal abstractions. My dream has acquired a body and has become incomparably brighter and more human."

Of the *Chalutzim* he says: "My young friends! I cannot join them in their road-building or in their rock-blasting, but they are near and dear to me. In design and color I shall sing their heroism and their strength, their melancholy enthusiasm, their dreams. I have found in Palestine a landscape that is near and dear to the Jewish soul—a spiritualized landscape. And I have found myself in Palestine."

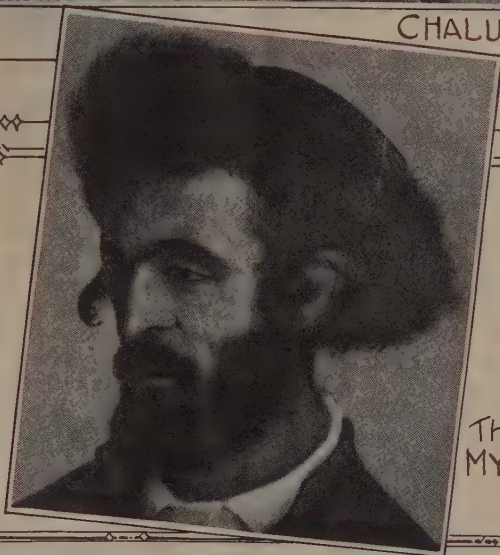
His colors are principally light—oranges, golds, yellows, greens. Yet he produces rich deep reds, satisfying browns and blues with the same skill. His faces are alive, being not





FANTASTIC-

CHALUZIM-

The  
ARAB-The  
MYSTIC-

Tepper

merely portraits but delineations of the soul. Note his "Mystic" whose eyes seem to be turned inward; his "Wise Man" in whom the wisdom and the philosophy of his fathers rests with such security. See how subdued yet vital he is, how unconscious he is of the world's scrutiny. Here is ultimate calm and perfect understanding.

Here is a young Arabian, taut, silent, cleancut, at peace. Is he of the race of fiery men, this man who might be a gentle thinker?

The canvas of the "Guard" stands out in the room in which it is hung. His vitality is so great, the picture draws attention to itself at once. The sun is on his face and the golden grain behind him. He dominates the landscape; there is a rush of faith in this guardian of the Homeland. Here is no puny peddler from Russia; this man is a personification of force

and intellect. Note the thinker's brow, the face lined with doubt, the eyes questioning yet steadfast, the mouth of a man generous and active. This, even though coupled with his strong muscles and his powerful physique, makes the gun a casual object that could better be turned into a plowshare.

Some of Tepper's most powerful work is his painting of *Chalutzim*. These pioneers are his spiritual affinity, expressing as they do to him the recreation of Palestine. The illustration here is of three stone-breakers, probably newcomers to the land, who realize that their work is not merely to furnish a road to the land, but that they are brought here for some higher purpose by a divine, inscrutable Providence.

Speaking of Tepper's work, a French publication said:

"Does Tepper prefer portraits to landscapes, or vice versa? I believe that he himself would find it hard to answer this question. He does not seem to have any marked preference. When the subject to be treated, whether a tree or a man, appeals to him, he is carried away by it, and the inspiration of the moment causes him to feel that what he is painting is more beautiful than anything he has done before. Nevertheless if he had to choose, he would incline toward portrait painting. It is a fact that there is more psychology in the figure of a man than in a landscape, which, psychologically speaking, is of value only insofar as it indicates the state of mind in which it was conceived. And this artist is profoundly and instinctively a psychologist, whence the intense life which emanates from his portraits."



# Communities Rise to Wider Scope Appeal

## St. Louis Passes Its Quota and is Still Going



THE story of how St. Louis Jewry responded to the \$2,000,000 B'nai B'rith Wider Scope Campaign is one of the glowing chapters in the account of contemporary American Jewish life which is concerned largely with the efforts of the Jews of the country to preserve their cultural inheritance.

With a quota of \$60,000, St. Louis, at the time of this writing, had raised \$80,000 and still wasn't finished. The figures do not tell the whole story. They reflect the eagerness with which the Jews of St. Louis made answer to a challenge of their Jewishness.

The B'nai B'rith Wider Scope Campaign said in effect: "We Jews are accused of not caring what becomes of us. We are told that we have fallen to a material level, and that a glorious history will end with our generation. The B'nai B'rith believes that the Jews of America want to perpetuate the cultural and spiritual contributions of their fathers."

And so the Wider Scope Campaign was projected to give the Jews of America an opportunity to determine their future. Through their response, the Jews of St. Louis have shown that they have an intelligent understanding of the problem of Jewish survival. The appeal to them was for the support of the cultural agencies of the B'nai B'rith—the Hillel Foundations at Universities, and the Aleph Zadik Aleph for Jewish young men not at colleges—through which the Order hopes to bring up a generation of competent Jewish leaders, well grounded in Israel's culture and capable of inspiring a desire for cultural self-preservation among their people. The Jews of St. Louis heard the appeal at a dinner on April 4th which opened the campaign in that city. And they responded immediately by contributing one-third of their quota.

Judge Harry M. Fisher, of Chicago, was the principal speaker at the dinner. He pointed out that restricted immigration excludes Jewish intellectual leaders, and with the decline of the influence of the synagogue and the home, the hope rests with such institutions as the Hillel Foundations.

The campaign workers were ardent.

The first week of the campaign was rainy, and it was the workers themselves who demanded that the time limit of the drive be extended so that they might be able to complete their job.



Aaron Waldheim

Waldheim, honorary campaign; Karl M. Vetsburg and Louis C. Steinberg, co-chairmen; Sydney M. Shoenberg, Judge A. B. Frey and J. E. Lehman, vice chairmen; Aaron Fuller, treasurer, and Oscar Leonard, executive director.



Oscar Leonard

PITTSBURGH—The beginning of the Wider Scope Campaign in Western Pennsylvania at some not distant date, was seen in a preliminary organization meeting held in this city last month. Quotas totalling \$105,000 were apportioned among fourteen communities. Plans for organizing these cities were discussed.

Leonard S. Levin, chairman for Western Pennsylvania, presided. Speaking for their respective communities, the following made pledges that their quotas

would be over-subscribed: Marcus Feuchtwanger, New Castle; Armar Friedman, McKeesport; Harry Friedlander, Greensburg; Abe Levine, New Castle; A. L. Lipsky, Braddock; M. Mendelson, Monessen; Rudolph Hanau, Washington, and Arthur Herson, Kittanning.

\* \* \*

NEW CASTLE—The campaign opened in this city during the week of April 17th, with Harry Klivans in charge as chairman.

\* \* \*

PHILADELPHIA—The diamond jubilee dinner of District No. 3, held in this city on April 10th, was made notable by the announcement that one-half of Philadelphia's quota in the B'nai B'rith Wider Scope Campaign had been raised. Joseph L. Kun, president of District No. 3, and district chairman of the Campaign, delivered an appeal to the five hundred men and women assembled for the celebration, and obtained additional subscriptions that brought the total of pledges obtained in Philadelphia to date to \$50,000.

Others who participated in the program were Rabbi Abram J. Levy, Abraham Berkowitz, Jacob Singer, Rabbi Louis Wolsey, Senator Samuel W. Salus and Dr. Boris D. Bogen.

An unusual incident of the celebration was the announcement that Miss Minerva Rose-Chadwin, concert soprano, who had been engaged to sing, had been so emotionally effected by the enthusiasm of the meeting, that she would have to postpone her performance until the conclusion of the program.

Dr. Cyrus Adler, president of Dropsie College, expressed his regrets at not being able to attend the dinner, in a letter which heartily endorsed the campaign. He said in part:

"... I should like to have testified by my presence, to my interest in the work of the Hillel Foundation. ... I consider this work the most constructive that has been undertaken by any Jewish organization in America on behalf of the Jewish students in our universities and colleges. ... The Hillel Foundation has gone further than any previous efforts by actually placing upon the campus of some of our State Universities, situated away from Jew-



Karl M. Vetsburg

Behind their efforts was the guiding hand of Emil Mayer, the able chairman of the campaign in District No. 2.

St. Louis will hold a large community function this month in celebration of the successful outcome of the drive.

\* \* \*



ish centers, a rabbi and a professor of Jewish History and Literature. This combination of religious exercise and the spread of Jewish knowledge are the most hopeful elements in any program for the student away from his home, and away from the opportunities of a Jewish center.

"I sincerely hope that you will receive the aid and encouragement which your movement merits, and that carried on in co-operation with other organizations, it may succeed in keeping alive in the Jewish college student, our hope for the future, the spirit of loyalty to Judaism and an understanding and some knowledge of its great history and literature."

\* \* \*

FROM Richard E. Gutstadt, Secretary of District No. 4, comes a review of recent campaign activities in the West.

It is seen that the quotas of San Diego and Bakersfield, California, and Phoenix, Arizona, are practically assured. Following an appeal by Mr. Gutstadt in Long Beach, Calif., most of the subscribers in that city doubled their contributions and put their community over the top.

The State of Washington, of which Judge Samuel R. Stern, of Seattle, is campaign chairman, has surpassed its quota.

The full quota of Salt Lake City, which is tantamount to Utah's quota, has been obtained under the leadership of Joseph B. Arnovitz, Utah state chairman.

Oregon was expected to have her full quota on hand some time this month.

Oakland, San Francisco and Los Angeles are preparing to conduct their campaigns in the near future.

\* \* \*

CLEVELAND—The campaign was scheduled to begin in this city on May 15th, with Maurice Gusman as chairman. Cleveland has spent several months in forming a strong campaign organization which includes most of the outstanding figures in the Jewish community of the city. Cleveland's quota is \$75,000 and the leaders express the conviction that this sum will be over-subscribed.

\* \* \*

AN important event in the Wider Scope Campaign was the convention of District No. 1, in New York City, on May 8th and 9th, at which an organization was formed for the drive in that District. Inasmuch as District No. 1 covers a section of the country

in which most of the Jews of the country reside, leaders of the campaign are watching its activities with the keenest interest.

Delegates from every state in the District attended the Convention, and drew up plans for the campaign in their respective areas. New York City comprises a separate division and representatives from every lodge in the metropolitan district are participating in preparations for the campaign there. The quota of District No. 1 is \$750,000.

Henry Monsky, of Omaha, national chairman of the Wider Scope Committee, spoke before the convention, and Dr. Boris D. Bogen, national director of the campaign, addressed the organization meeting.

The campaign in District No. 1 will be officially launched early next fall simultaneously with the meeting of the National Campaign Committee in New York City.

\* \* \*

THE progress of the campaign in the suburban towns of New Jersey during the past few weeks, leads Joseph Siegler, state chairman, to predict a brilliant outcome for his state.

Irvington, under the leadership of Charles Forman, has almost reached its quota of \$2,500. East Orange has neared completion of the quota of \$5,000 under the leadership of Dr. J. H. Moss. Perth Amboy, with Marcy Michaels as chairman, expects to have no difficulty in raising its quota of \$5,000, which was adopted at an enthusiastic mass meeting held April 19th.

Newark, under the chairmanship of Julius Fink, is about to launch its campaign with a quota of \$35,000.

Camden, where Samuel Bernstein is chairman, has raised half of its quota.

\* \* \*

DENVER—This city celebrated its successful completion of the campaign with a "Victory Dinner," on April 6th, which was attended by more than one hundred persons who had contributed \$100 or more to the Wider Scope Fund.

It was an inspiring event, in which all wings of Jewry united in recognition of the fact that the future of Judaism in America rests in the cultural activities represented by the Wider Scope Committee. Henry Monsky, of Omaha, was the principal speaker.

## No. 1 of A SERIES OF AD-CHATS

### About The HOTEL McALPIN

Broadway at 34th St., New York



by *Arthur S. Liep*  
Managing Director

### What makes the McAlpin New York's most popular hotel—

IN view of the fact that New York has more fine hotels than any city in the world, it is of outstanding interest to every reader of B'nai B'rith to know why the McAlpin is acclaimed New York's most popular hostelry.

There is always something doing at the McAlpin—because a guest can be entertained in so many ways.

Nearly two thousand comfortable rooms—from \$3.50 to \$12.00 per day—with suites from \$10.00 to \$30.00 per day—and suite services go with all rooms regardless of price—

Four magnificent ball rooms for private parties and balls—

A library of the best literature—

Three magnificent restaurants serving the finest food in New York—

A floor exclusively for women—and a floor exclusively for men over six feet (extra long beds)—

Snappy evening dance music by Ernie Golden's McAlpin Orchestra—the nationally known broadcasting orchestra—you dine and dance by it—

A glorious roof garden in summer—

Combine your home comforts with first-class hotel conveniences—then add gentlemanly, considerate service from bellboy to manager—and a carnival of joy every evening—and you get, because this space is limited, an idea of what the McAlpin has to offer you on your next New York visit.

Sincerely, *Arthur S. Liep*

P. S. When you wire your reservation (at our expense) or register, just mention B'nai B'rith—it will identify you.



# Are *You* on the Map?



**The cities shown on the map have done their part in the  
\$2,000,000 B'NAI B'RITH WIDER SCOPE CAMPAIGN**

*W*HEN the map is completed, the cities will extend from coast to coast in a continuous chain—a chain that will unite all American Jewry in the single purpose of perpetuating Judaism in this country through the cultural agencies of the B'nai B'rith—the Hillel Foundations for Jewish students at colleges, and the Aleph Zadik Aleph for Jewish young men not in college.

## Do Not Break *the* Chain

*H*ELP your city join the Wider Scope movement. Talk it over with your leaders and assist them in preparing for the campaign in your community.



## Confirmation Gifts

*T*HE B'nai B'rith Wider Scope Committee wants to present children of members who will be confirmed this Shovuos with tokens of welcome into the Community of Israel. Secretaries of Lodges are requested to send the names of confirmants to B'nai B'rith National Headquarters, 40 Electric Building, Cincinnati, not later than May 25th.



# In the Public Eye

## Mortimer L. Schiff

IN the activities of Mortimer L. Schiff are perpetuated the noble works of his father, the late Jacob H. Schiff.



Mortimer L. Schiff

Born to wealth, and fortunate in training and education, Mr. Schiff is seen devoting his resources and talents to the common good.

He is international commander of the Boy Scouts, and last month he gave \$50,000 for the construction of a camp for the scouts of New York. No humanitarian endeavor in New York is complete without his leadership. He is president of the Jewish Board of Guardians. During the war he was one of the Committee of Eleven to co-ordinate Army Service Agencies, and served as a member of the executive committees of the Jewish Welfare Board and the War Work Council of the Y. M. C. A.

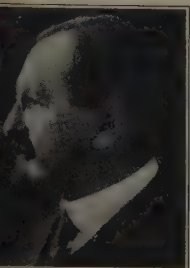
Mr. Schiff is no less active in the cause of public education. He is one of the managers of the New York Zoological Society and the New York Botanical Gardens.

Next month, Mr. Schiff will celebrate his fiftieth birthday.

\* \* \*

## Dr. I. M. Rubinow

OUTSTANDING among Jewish social workers is Dr. Isaac M. Rubinow, who last month resigned as executive director of the Jewish Welfare Society, of Philadelphia, to become head of the Brooklyn Federation of Jewish Charities.



Dr. I. M. Rubinow

For years Dr. Rubinow has enjoyed a national reputation as a statistician and sociologist in the secular as well as the Jewish field. His investigation of the Russian wheat problem made twenty years ago for the United States Department of Agriculture was recognized as a standard work throughout the world. As statistician for an in-

surance company, he was one of the pioneer advocates of social insurance.

He is a Doctor of Medicine and many of the sanitary regulations in Palestine are the result of his labors when he was director of the Hadassah Medical Unit.

\* \* \*

## Leon S. Moisseiff

THE genius of Leon S. Moisseiff may be seen in some of the world's most important bridges. Seemingly insurmountable difficulties in the spanning of great waterways have been mastered by his engineering skill.



Leon S. Moisseiff

The Philadelphia-Camden Bridge over the Delaware River, the largest suspension bridge in the world, was designed and built by Moisseiff. A more tremendous structure soon will be extended across the Hudson from Ft. Lee to Ft. Washington, and that, too, as well as the new Kill van Kull Bridge from Bayonne to Port Richmond, will be of Moisseiff's design. The announcement that Moisseiff had been selected for these tasks was made by the Port of New York Authority last month.

Moisseiff first gained renown for his work on the East River bridges. In the building of Manhattan Bridge he developed the deflection theory for suspension bridges which has since been adopted by engineers throughout the world. He designed the Queensboro Bridge, supervised the reconstruction of Brooklyn Bridge, and devised a means of strengthening the Williamsburg Bridge. The Hudson Memorial Bridge, the Golden Gate Bridge at San Francisco, the suspension bridge over the Rhine at Cologne and the Detroit-Windsor Bridge are other structures with which Moisseiff's name is identified.

Strangely enough, the mind that thinks in terms of stone and steel, is also intensely interested in the arts. Moisseiff has been the editor of Yiddish periodicals and has written critical studies on literature and drama.

## Maurice J. Karpf

AS practiced by American Jewry, social science has reached its highest point of development. With an advanced conception

of the duties of a social worker in promoting the cultural life, as well as the physical welfare of the people, American Jews have established the Training School for Jewish Social Work in New York City.



Maurice J. Karpf

The school was represented at the National Conference of Jewish Social Service in Des Moines, Ia., this month, by Dr. Maurice J. Karpf, under whose directorship the institution has become a pacemaker for social service.

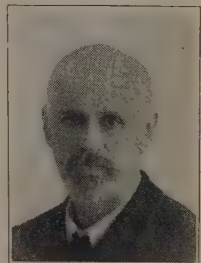
Dr. Karpf has been a representative of the Jewish Welfare Board, a community worker in Cincinnati, and superintendent of the Relief Department of the Jewish Aid Society, the Jewish Social Service Bureau and the Industrial Workshops in Chicago.

\* \* \*

## Claude G. Montefiore

WHEN English Jews are to make themselves heard on Jewish questions of national or international importance, it is most often through Claude G. Montefiore that they speak. He is their leading representative in educational, philanthropic, social and religious work, and his opinions are sought in the councils of Jewish world leaders.

He is prominently identified with the Liberal wing of Judaism. He is a member of the executive board of the



Claude G. Montefiore

World Union of Progressive Judaism, and as president of the Liberal Synagogue of London, to which office he was re-elected last month, he will direct the movement to extend the Liberal movement throughout England.



# News in Views

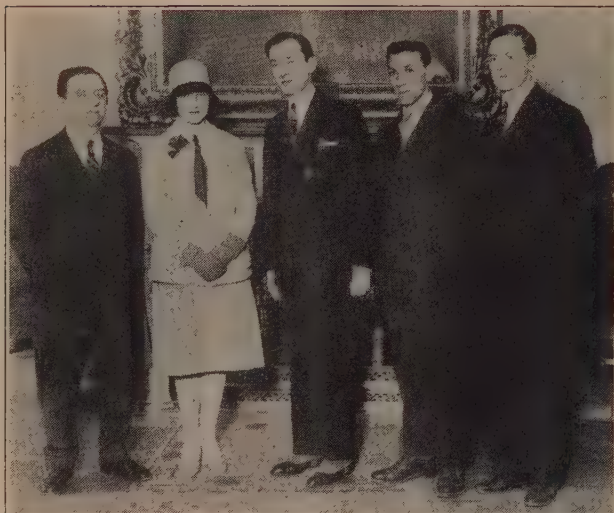


Photo by International Newsreel.

**A**N Irish Jewish girl, Miss Bertha Gudansky, of Dublin, seen in the above picture, is captain of a British Zionist debating team which will meet six American teams. In the photo with her, left to right, are Louis I. Harris, Commissioner of Health of New York, who introduced the debaters, Mayor Walker, who welcomed them to the city, Dr. David Perk and Arthur Lourie, the other members of the team.

Thanks to a committee of the B'nai B'rith, patients at the National Jewish Hospital, Denver, lose no time in preparing to obtain citizenship papers. To the right, an Americanization class, composed of convalescents, is seen at work.



Photo by The Jewish Daily Forwards.

**A**BOVE is a scene that helps make New York's East Side one of the most picturesque quarters in the world. An aged Jewish pretzel vender and his wife are seen starting the day's business.



**T**HE artistic Chanukah candelabrum, pictured above, is the work of the German sculptor, Benno Elkan. The group of figures represents the five Maccabee brothers.



Photo by International Newsreel.

**T**HE importance of youth to Judaism was symbolized at the dedication of the Jewish Center of Jackson Heights, New York, when, as pictured below, Samuel Lonschien handed the key to the new building to Leon Samuels.



Photo by International Newsreel.





Photo by Underwood and Underwood.

**ARTIST**, prominent attorney, vice-president of the Joint Distribution Committee, and playwright—such is James N. Rosenberg, whose photograph appears above. His play "Wall Street," was produced recently in New York.



Photo by Israelitisches Wochenblatt.

**ABOVE** is a picture of Frau Slusch, queen of the recent municipal Purim celebration in Tel Aviv, Palestine.

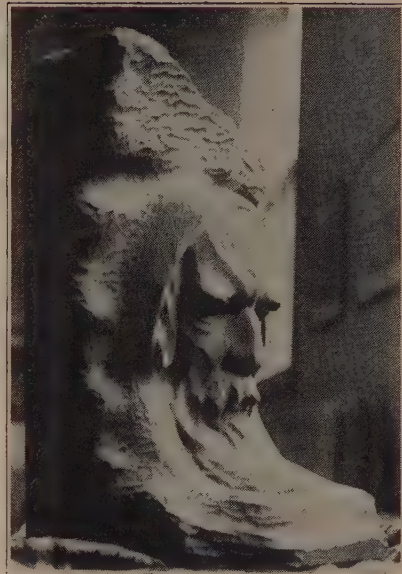


Photo by International Newsreel.

**ABOVE:** "The Seer," carved from wood, is the work of Aaron J. Goodelman. It is part of the first American-Jewish Arts Exhibit now being held in New York.

The arts and handicrafts of 3,000 East-European war orphans who are being maintained by the Joint Distribution Committee, are being exhibited in New York. The photo below shows Miss Phyllis Bassin and Miss Janet Gibbs wearing clothes made in the Committee's trade schools.



**EVEN** Jewish traditions have been transplanted in Mexico where, with the aid of the B'nai B'rith, Jewish refugees from Eastern Europe are establishing themselves. Above is a picture taken at a costume Purim ball in Mexico City.



**WHEREVER** Jews settle in large numbers, instruments of education soon make their appearance. This is illustrated by the publication of a Yiddish daily for Jewish refugees in Havana, Cuba, the title head of which is reproduced above.



Photo by International Newsreel.



# Samson and Delilah

A Fantastic Version

By Regina Miriam Bloch

Illustrations by H. C. Rude

"AND I will visit upon her the days of the Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith the Lord." (HOSEA ii 13.)

\* \* \*

SCENE: A house in the Valley of Sorek. The walls are draped with black. There are two entrances. From the roof depend lamps burning with blue flames, while in the centre, suspended by chains, hangs a platter on which a skull rests, half hazed by the brazier burning beneath it. Skins of wine, winged images and a water-jar are scattered over the ground. In the middle is a couch and near it stands a stool bearing a bowl of grapes, another of pomegranates, several wine-cups and a burning candelabrum with seven lights.

On the couch reclines SAMSON. He is clad in a robe of purple and gold, on his feet are sandals and earrings, shaped like sun-disks, adorn his ears. Upon the floor by his side, sitting on cushions and with a harp in her arms, is DELILAH. She is swathed in a sleeveless seagreen tunic which scarcely reaches her ankles. Her neck and shoulders are bare and her hair falls about them as a cloud. On her arms are snake bracelets; she wears hanging earrings and a wreath of spotted lilies.

SAMSON: (leaning back his head) Delilah, sing to me.

DELILAH: What shall I sing, Beloved? I have luted to thee and piped to thee and played upon the psalteries. I know no more songs except a few temple songs of thy people.

SAMSON: (wearily) Then sing me a temple song, for I love thy voice and I am far from the haunts of my mother.

DELILAH: (chants, while thrumming a solemn air upon the harp)

And ye shall say, this is the sacrifice of the Passover.

Thy mighty power didst thou wonderfully display on the Passover.

The inhabitants of Sodom provoked God to anger, and they were consumed by fire on the Passover.



"Sing to Me"

Lot was delivered, who baked unleavened cakes for the angels of Passover.

Thou didst sweep the land of Moab and Noph when thou didst pass through on the Passover . . .

O Lord thou didst wound the head of the first-born on the night of the Passover.

O Omnipotent! yet didst thou pass over thy first-born son being marked with the blood of the sacrifice of the Passover.

Not suffering the destroyer to enter my doors on the Passover.

And ye shall say this is the sacrifice of the Passover.

(Her voice dies away to the mysterious chords.)

SAMSON: What knowest thou of our Passover, who art as the idols of Ur thyself?

(A clatter of something falling is heard without. DELILAH starts.)

SAMSON: Who is that? Thou sayest thou hast sent the slaves away?

DELILAH: Nay, be not so distrustful. Mayhap they have returned. I will see.

(She goes through the doorway farthest from the couch and thence to a second door. Through the curtain, a group of Philistine soldiery is dimly discerned. DELILAH placing her finger to her lips):

Hssht!

A VOICE: (whispering) I dropped my spear. Forgive!

DELILAH: Silence!

ANOTHER VOICE: (rapidly) Tonight thou hast sworn it. Delilah, we win or lose tonight. Remember the shekels of silver!

DELILAH: I know, but cease. (She returns into the tent and, seating herself beside Samson on the couch, twines her arms about his neck.) Strong as thou art, love maketh thee foolish. Imagine Samson trembling like a leaf when a lamp falleth from the ceiling. (She kisses his throat.) O, but I love thee. Lo, the strong blue veins of thy neck, how they leap to my kisses and knot. As blue serpents are the veins of thy neck, as the branches of a tree straining within the wind, thou art like a lion entrapped in his lair in my arms. Thine eyes swoon and grow filmy for very joy. Thy love is as fear to thee. Let me bind thy hair with my hair—golden and black, topaz and sapphire, fit trappings for a king's camel in the deserts of Paran.

SAMSON: Delilah! Delilah!

DELILAH: Smell my hair—I have steamed it with incense. It is as the lilies of Carmel when the young does bound over the hills. Drink me in as the wine in its flagons. Let me kiss thee. Does my passion course along thy limbs and the touch of my hands consume thee? Is my face not as a white flower upon thee? Canst thou feel the blood of my heart?

SAMSON: Thou art slaying me.

DELILAH: So wouldst thou be slain, as thou knowest . . . I will crown thee with a crown red as blood.

(She seizes the grapes and twists them round his brows. Then she hands him a goblet and fans him with feathers.)



DELILAH: Drink deeply, Samson. It is wine that will battle with the flames in thy soul, and I will fan thee as the willows fan the waters of Babylon.

SAMSON: Thou insolent witch! *(He drinks and lets the goblet roll to the ground. Then he embraces her.)*

DELILAH: *(sobbing)* Thou art very strong and yet, thou hast drunk at my will. Thou art mightier than the sons of Anakim, who were giants every one, or the Zam-Zummims dwelling eastward of the Jordan. *(She kisses his face softly.)* Thy strength has a sweet savour, for it is snared and matched in my meshes. Tell me of thyself—thy deeds, thy life—for I would hear from thy own lips what Goliath I have kissed.

SAMSON: I believe thou art a demon sent to lure me, but heaven could not hold me from thy path. I prefer the clashing of thy jasper anklets to all the choirs of the seraphim. Thou hast tied me with the tendrils of thy hair and chained me in thy girdle. There is no sling-stone so swift as thine eyes, no chariot so rich as thy voice. Yet I am shaken by fury at its sound and would beat and abuse thee, and then, when my hands are upon thy throat to strangle and hurt, I wish for the spices of Ophir, the ointment of Gilead and the silver of Tarshish to lay at thy feet. And instead of harming, I kiss thee.

DELILAH: Tell me more, for I love to watch the movement of thy lips. They are as scarlet strands in the hands of the weaver. The flashing of thy orbs is like flame whereat my soul groweth warm, as a frozen serpent.

SAMSON: *(babbling)* What shall I say unto thee while thy words torment me? Why dost thou afflict me, when my birth was foretold by an angel?

DELILAH: Speak of thy life.

SAMSON: Must I humor thee as a child? My father is high Manoah, and is a man of Zorah in the tribe of Dan. A spirit of the Lord came before him whose face was as fire in a cauldron of brass; a light was about his brows which was other than those of earth, and his feet were finer than ligures. And he prophesied of my nativity. My father offered a sacrificial kid unto God upon a rock and still the angel was with him. But when the flame shot up from the altar, he ascended

to heaven in it. Then my parents fell upon their faces and cried aloud in dread and praised the Lord. After this sign, was I born.

DELILAH: *(subtly)* Much reason had they for praises. Speak more. Thy words are as draughts of well-water to my vanity, as the fruits of Canaan, as myrrh and cassia in chalices.

SAMSON: Thou art insatiable to-night. What have I to relate? I took a wife in Timnath, but wearied of her weeping. I rent a living lion with my hands as others rive a garment. I caught three hundred foxes and bound them tail to tail and lit firebrands between their tails and set them loose amid the corn of the Philistines. Ho! Ho! how the foxes pattered howling adown the hills in their madness; the burning fields and vineyards lit up the midnight skies! At Ramath-lehi, I slew a thousand warriors with the jawbone of an ass. For the spirit of vengeance was upon me and in my hands the bone grew as a mighty sword. And thus I came to Gaza.

DELILAH: O King of men, O foe-man of my masters, whom my touch alone can weaken, was there not a woman at Gaza?

SAMSON: So thou hast heard? Thou lookest at me as she did. There is much of her in thee, thou daughter of Belial.

DELILAH: *(jealously)* Was she beautiful?

SAMSON: Yea, very beautiful, and clad in yellow veils. Only her eyes were visible and her sleek head. Yet did my love for her die. I left her a ring of emerald and a golden torque.

DELILAH: *(very subtly)* Thou didst give her many gifts, but my wish, my one little wish, thou wilt not fulfill.

SAMSON: Why dost thou gaze sullenly upon me, my delight? What wouldst thou?

DELILAH: *(bitterly)* My lord knoweth well without such questioning. Tell me the secret of thy strength.

SAMSON: How thou dost torture me! Delilah, I cannot.

DELILAH: *(slowly)* Tell me thy secret.

SAMSON: I dare not. Ask aught of me but this and I will procure it. Thou hast learnt that none can stand before my power. I will go

for thee as a whirlwind unto Mizraim, and rifle its treasures and tombs. I will get thee perfumes of Shushan that slide like tears in their cruses. I will tear down the cedars of Lebanon and build thee a tabernacle with gardens and fountains, through which the sunlight and moonshine shall glide like the shadows of love. I will seize the wild beasts of the forest by the forelock and lay their fur at thy feet. But I cannot, I will not confide my secret to thee.

DELILAH: *(with wide-set, vacant eyes)* Tell me thy secret.

SAMSON: *(desperately, as he draws her to him)* Do not tempt me. O Thou passionate woman! thou, who art so supple and lithe art even rigid for anger as a corpse in the hands of the washers. Listen, Delilah—I will barter for scarves and gems from Babylon. Thou shalt have lavers from the shrines of Baal to rinse thy beautiful hands and slave-maidens to tend thee. I will place thee as Queen upon the throne of Zion, where music shall murmur by night and by day. Lo, thy nostrils quicken; now, indeed art thou Delilah. There will be gold of Tyre, red blossoms and flowers and doves whose feet are anointed with sweet oil. Thou shalt have trains of white mules and chariots hung in silver.

DELILAH: *(leaping up furiously)* Would that my kisses had been serpents to sting thee! Would my fingers were talons to tear thee! O thou fool, dost thou deem that riches could win me? Have I not lovers in the city and beyond the gateways who would do thus at a beckoning of my hand? I have tasted of the tree of wealth till its figs are bitter as Dead Sea water or the sulphur of Sodom to my mouth. I have only one wish left in all the world . . . Tell me the source of thy strength which saps me as the sun.

SAMSON: *(covering his head)* Devil, have I not told it to thee before?

DELILAH: *(quivering with rage)* Ah-h, thou slayer of men and betrayer of women! Must I yield my soul to thee without the least return? Yea, what didst thou tell me? All lies, lies, lies. I wound thee in seven green withs which had never been dried, for thou saidst these would change thy power into the weakness of a babe. And yet, when I cried: "The Philistines be upon thee, Samson," thou didst



snap the withs asunder as a thread of tow is broken when the fire toucheth it. I took new ropes and bound thee, I fastened thy locks with web and beam, but each time thou didst lie—lie unto me who loveth thee and mock me . . . (Then her voice changes marvellously and her hands stray through his hair) And yet I wrong thee. Forgive me, Beloved! . . . Tell me thy secret.

SAMSON: (groaning) I cannot.

DELILAH (softly) Tell me! Tell me!

SAMSON: It is—

(A wind blows through the chamber. Nearly all the lights expire except several of the blue-burning lamps. The incense rises up in gusts and then dies, clearly revealing the dull red embers and the skull swinging upon its platter above them.)

DELILAH: What icy wind is this? O, I fear the spell.

SAMSON: Shaddai, Shaddai!

DELILAH: (pointing at the skull) See—the teraphim is speaking.

(She sinks down upon the couch, hiding her face. A low, wailing voice sounds in the chamber.)

THE TERAPHIM: By the false gods and abominations, Dagon and Molech, Dereco and Baalbebul, Samson, beware! As a brast barrel of meal, a broken cup of oil art thou unto the Lord. Yet when thine eyes are pierced and thy strength hath passed, the pillars of the house will move in thy hands and thy foemen be slain. The mark of death is on the Philistines, but Delilah is death to thee. Alas, alas, the hour in Israel!

(The voice dies away moaning in the semi-darkness.)

SAMSON: I am crazed. Let me be.

DELILAH: (restraining him with sudden force) Nay, it was naught. Thy reason is unhinged, thou didst not hear aright. I will give thee more wine.

SAMSON: (drinks greedily from the proffered cup and falls back upon the couch) My brain reels . . . I love thee!

DELILAH: (after a pause, audibly) He sleeps.

A VOICE: (whispering through the curtain) Delilah.

DELILAH: Thou canst enter, Achish—he slumbers soundly.

(ACHISH, a young Philistine Prince, clad as a warrior, enters



The Dance of Delilah

and going towards her, seizes her hands.)

ACHISH: Delilah, thou canst not dream how it fills me with anguish to see thee play this part. Were it not for the cause of my people and the laws of vengeance, I would meet e'en Samson face to face for thy sake despite this evil-omened Teraphim.

DELILAH: Hush! Bethink thee of the others without.

ACHISH: They are all sleeping in the secret place for weariness of these many vain night vigils, and have commanded me to watch and give the signal when the hour is ripe, well knowing that I could not rest whilst thou art here. This is the last night, Delilah. It is drawing to a close, and yet, thou art no nearer to our end.

DELILAH: Be patient. I had him almost now when yon head croaked louder than a witch of Goshen, and I shall have him more utterly still when he awakens from his wine-bibbing.

ACHISH: O Delilah, who would have thought this thing of thee, when we sported together in the tents of thy father and I brought thee chains and pilfered fruits to please thee? . . . And yet I love thee. (He draws her into his arms and

kisses her) When this is over, thou wilt wed me?

DELILAH: (tonelessly) When this is over, no man will wed me. My serving-maids shall be clad in tattered raiment; I will wear sackcloth and strew ashes on my hair.

ACHISH: (retreating from her) Delilah! Thou meanst not—

DELILAH: Yea, even thus. His death is in my hands but his love is in my heart. I have the spirit of a lion, Achish; I could not love thy weakly boyishness. Dost thou imagine I would crush his power for all the paltry presents of his foes? Nay, I am despoiling him for the joy of conquest, for the test of my woman-strength against his brute-force and yet, when that force is shattered, all I love best in life will be foregone, the bowl will be drained, its glamour fled.

ACHISH: (savagely) Thou art indeed a devil, as he said. Speak not such things to me who love thee!

DELILAH: It cannot be.

ACHISH: (drawing forth a knife) Then by the gods, I will not be either. (He stabs himself and falls at her feet.)

DELILAH: (kneeling down beside him) Achish, Achish, how couldst thou betray thy trust?

ACHISH: Alas! Waken them when thou art ready . . . Thus I go down the crooked pathways of the night . . . Kiss me, Delilah . . . (He dies).

DELILAH: (kissing him upon the brow) Poor, foolish Prince, not even my last favour couldst thou know. I cannot change my nature, Achish. I must not leave thee here. (She shudders) Thou wert comely once, but thou wilt be very ugly presently.

(She grasps his feet and drags him across the floor and out through the curtain. Then she returns and, taking a torch from the wall, re-lights all the lamps and the candelabrum and seating herself beside SAMSON, holds it close to his face.)

SAMSON: (starting from his slumber) Fire!

DELILAH: (deftly replacing the candelabrum and laughing softly) Thou dreamst still, Beloved. (She yawns and stretches herself) I have slept, too.

SAMSON: What is that on thy hands? It looks like blood.



DELILAH: (*languidly*) I have red henna and I have yellow henna, Samson. (*She slips from the couch.*) I am cramped. I will dance now, so that I grow limber once more.

SAMSON: (*eagerly*) Dance to me, thou sorceress. Naught entrances me as thy dancing and my heart is heavy for some evil I seemed to hear in my dream.

(*DELILAH walks to the centre of the chamber and stands immovable as a statue, with her arms by her side and her hands pushed out sideways. Then she begins to dance, first very slowly as awakening water beneath the moon; then more wildly, and at last to some barbaric, circling Eastern measure.*)

DELILAH: (*swiftly gliding to SAMSON and thrusting her face nigh to his*) Tell me thy secret, my Loved One.

SAMSON: I cannot . . . O the sweet scent of thy robes . . .

(*She shakes her head, whirling round and round him*)

DELILAH: Thy secret! Thy secret!

SAMSON: I will not. Cease! My mind is in a fever . . .

DELILAH: (*dancing nearer, till her garments sweep about him*) Tell me, tell me.

SAMSON: Nay, trouble me not. Thy breath is like many red roses in the gale . . . I shall swoon.

DELILAH: (*insistently and dancing as a flame*) Only once! Tell me.

SAMSON: (*harshly*) I cannot bear this longer. Harken! My strength lies in my locks. Never hath razor touched them, for I was born a Nazarite. Shear them, and I will be weak and my body as that of any other man . . . O, what have I said? . . . I am undone, undone!

(*They kiss each other deliriously.*)

SAMSON: (*groaning*) Woe is me . . . Thou art no mortal woman.

DELILAH: (*gasping and gazing at him with mist-covered eyes*) Grieve not, joy of my heart . . . What is there to fear . . . Thy face is whiter than linen and thy body quivers as a shaken citadel. This is the climax, the zenith of our love. To this all other loves have been as common dust. Drink! . . .

(*He complies in a dazed, stupefied manner and droops forward with his head upon her knees.*)

DELILAH: (*after a long time*) Ye Gods . . . That I must betray thee.

(*She remains mute, looking down at his prostrate form. Then she leans over to the stool and beats upon it. A patter of feet is heard without, and a Philistine soldier enters, his face alight with hope.*)

DELILAH: It is accomplished. He hath bared all his heart. Clip his locks gently as he lieth thus and his strength will depart from him.

THE PHILISTINE: Praise be to Dagon! Now shall the arch-fiend of our people suffer the agonies of hell. Achish, too, is dead.

DELILAH: (*in a cold, strained voice*) I know. Hasten forth for the razor. (*THE PHILISTINE obeys. There is a murmur of voices in the outer chamber. Presently he returns. DELILAH holds SAMSON'S head as he shears it deftly.*)

THE PHILISTINE: (*as he hastens out joyously*) It is done. Now for the awakening.

DELILAH: (*Presses her hands to her heart. Then she bends over SAMSON—in a loud voice*) The Philistines be upon thee, Samson.

SAMSON: (*starting up with a shout*) I will slay them!

(*He rises, but staggers suddenly and nearly falls.*)

SAMSON: My strength . . . What strangeness is this? . . . I feel so weakened . . . O Spirit of the Lord . . . (*He puts his hands to his brow and bursts into a wail*) My locks! My locks! Delilah, what hast thou done?

(*She stands in utter silence with great, shining eyes. He advances threateningly towards her, but she does not move. THE PHILISTINES rush in clamoring, and seize him. A scene of confusion ensues. In the struggle the stool is overturned. SAMSON is overcome and bound.*)

SAMSON: (*fettered and turning his face towards her*) Thou confounded and accursed in Israel, thy wickedness be upon thine own head as thy love hath been upon mine.

DELILAH: (*stretching out her arms toward him in ecstasy*) Speak more and yet more, Samson. The sound of thy sorrow intoxicates me. There is nothing so rare in the world as its sadness, nothing so fair as the sight of thy tears. Never, never shall I behold a sweeter thing. Wail forth again, Samson, and make thy moan, so I can hear it . . . O the triumph of my womanhood . . . I,

I alone have shattered thy strength with the hands that caressed thee!

SAMSON: (*uttering a terrible cry*) Delilah!

THE PHILISTINES: Come, thou traitorous dog.

(*They hale him rudely forth by his chains. The noise of his shouts and the railing of the Philistines recede in the distance. DELILAH, still with outstretched arms, listens as one in a trance till the last echo has died away.*)

DELILAH: I could rush after that weeping and slake my thirst upon it as a parched hind in the streams of the wilderness. He said "Delilah" at the end . . . "Delilah" . . . They will take him down to Gaza in his fetters and put out his eyes. O, that they will put out those beautiful eyes! . . . There are no eyes lovelier to me in all Judea and all Canaan, not even from afar come men with eyes so grey and full of summer lightning. . . (*She slips a little on the floor*) But what is that? . . . Pah, I have stepped into the blood of Achish. (*She shivers*) There is blood upon me everywhere . . . And here is his knife. (*She picks it up and toys with it idly. The Teraphim jeers suddenly*) Thou brutal skull, I shall go mad, mad! (*A PHILISTINE approaches. DELILAH hides the knife behind her.*) What wouldst thou?

THE PHILISTINE: (*abasing himself and kissing the hem of her robe*) Deliverer of the people, queen and more than goddess, the princes tarry without to pay their tribute of silver for thy most royal deed. They will bear thee in a litter to Gaza and shew thee to the populace who will clamour to behold thee.

DELILAH: (*coldly*) Let them enter. I will await them here.

(*The PHILISTINE rises and leaves the chamber.*)

DELILAH: (*strangely*) Farewell, Samson, I loved thee much indeed. I have eaten all from the golden platters of life, and will leave the broken feast as I lived it. In thy strength, my womanhood conquered and made thee weak, and yet, in thy weakness thou hast won my strength.

(*She stabs herself and falls down dead beside the incense brazier beneath the Teraphim. The Philistine lords enter in at the door and stand transfixed at the sight.*)



# Twilight Heroes

By Dr. Israel Auerbach



HE characteristic symptom of Jewish revival is the transition from the passive to the active attitude towards life. The modern consciousness will not permit the individual to be a thing-without-will in the grip of a foreign environment. Neither is it content to exhaust all its energies on external objects. The truly vital ego wishes to feel that it is both subject and object, and to exert its creative powers on the living, organic self. The new Jew wants to use his own lenses, to see, not only the world about him, but the world within him. He wishes, not only to turn the mill wheels for the nations among whom he dwells, but also to work out his own destiny. Though he may apply his original artistic genius to borrowed themes and ideals, he is interested also in the mysteries and profundity of his own personality.

However, the modes of expression—the scientific, political, and artistic methods by which the Jew manifests his new consciousness, are not always his own. To recognize this fact is to discharge a great debt of gratitude to “the nations.” Still we must not be too modest. Our nation, too, has in a primitive manner contributed to the creation of forms of expression. And when we consider art and one of its branches, literature, it must be remembered that the first real novel of the civilized world was the *Megillat Esther*. Nevertheless, the modern Jewish novel, written by Jews and about Jews, shows the unmistakable traces of all the literatures of Europe and America through which it passed in its intellectual and structural evolution.

It is characteristic of the Jewish novel that, to a greater extent than in other novels, the common fate and soul of the national group defines and determines the type, deeds and tragedy of the individual hero. Indeed, the fate of the Jewish nation may be seen towering behind the hero and overshadowing him, and the nation suffers and falls with him when he falls. Secondly, these heroes are seldom of the type encountered in the bold, simple tales of heroism, for they do not blaze

forth like bright suns, but wander about in twilight, like half-obsured stars, restlessly flickering, mysteriously cloud-wrapped, enigmatic, uncertain. They are the products of the twilight of the ghetto and were conceived in the fancy of the *galuth* poets.

Three such heroes have given their names to important Jewish novels during the past year: Süß, David Reubení, and Sabbatai Zevi.\* All three are historical novels. That is striking. The historical novel is today out of date and unpopular. And, too, one would expect Jewish authors to write modern stories, for Jews are credited with having a particularly keen sense of the spirit of current times and with being the first to consciously anticipate the needs of the present day. The possible explanation of this paradox is that the writing of a truly contemporary Jewish novel presents too many difficulties—no living Jewish author has attempted it with success. The Jewish people and problems of the present are all so bewildering and complicated that the artist who lives with and among them cannot succeed in obtaining that ascendancy over them so indispensable to artistic mastery.

When our Jewish writers wish to create a great Jewish epic, they are obliged to step out of the present into the historic past. Thus, by means of analogy and symbolism, they might represent the ideas and types which influence contemporary Jewish life. Hence the three novels which are the subject of this paper, as well as Franz Werfel's drama, “Paul Among the Jews,” came into being. And only in this way can we explain the burning interest which these books about the past have aroused.

## “The Jew Süß”

Of the three books, Lion Feuchtwanger's “The Jew Süß” undoubtedly received the warmest welcome. That is not at all surprising. In selecting the hero and theme of his novel, the author made an extraordinarily fortunate choice. The historical problem, the struggle of two political conceptions for supremacy, is a real issue in many countries today and especially in Ger-

many. And just as true to modern type is the twilight hero, Josef Süß Oppenheimer, ducal privy-finance-councillor at Stuttgart. This Jew was a remarkably characteristic fore-runner of the Jewish emancipation, who, one hundred years before Heine, one hundred and fifty before Disraeli and two hundred before Rathenau, combined, in himself, the striking features of all these three. At a time when Jews were submerged in the impenetrable gloom of the crowded, stifling Ghetto, this man had the courage to break boldly through his environment and achieve influence and a liberal education. Both Jewish and non-Jewish observer could but regard him as a remarkable phenomenon. This gave rise to a great many legends among the Jews about the man of power, the protector of his people, and the martyr to his faith; among the Christians he was represented as a diabolical, Jewish master-sorcerer, tempter, exploiter, heretic, and corrupter. From these two channels of legends, from the deluge of memoranda, reports, pamphlets, lampoons, folk songs, letters, notes, court proceedings and government documents, the author produced a true, or at least plausible picture of the man, and was able to reveal the overwhelming tragedy of his life. In this we see an extraordinary artistic achievement.

“Jud Süß” belongs to the guild of royal agents of the Seventeenth and Eighteenth Centuries, and was one of those financiers who, by means of their sagacity and loyalty, rose from treasurer of the ducal exchequer to leading political positions. Thus Samuel Oppenheimer at Vienna, thus Berend Lehmann, “The Royal Ambassador,” at Halberstadt, thus Meier Anselm Rothschild at Frankfurt. Süß owed his phenomenal rise to a remarkable gift of intuition and to still stranger accident. With the fanatical trust of a

\*Lion Feuchtwanger, “Jud Süß”; Published by Drei Masken, Munich. English title, “Power”; Published by Viking Press.

Max Brod, “David Reubení”; Kurt Wolff, Publisher, Munich.

S. Poljakoff, “Sabbatai Zevi”; The Heine Bund, Publishers, Berlin.



gambler who stakes everything on a certain card, he attached himself to a Wurttemberg prince of secondary rank, Karl Alexander, who had not the slightest prospects of reaching the throne. But, suddenly, to his own and the world's surprise, through two untimely deaths, he became the reigning duke. The Jewish finance-councillor rose with his prince, enjoying him with almost unlimited, almost blind, confidence. The prince, who was a Catholic in a Protestant country, and who was a confirmed autocrat among adherents to the old policy of states' rights, made the perspicacious and energetic Jew his sole advisor, investing him with almost unlimited authority. Süß Oppenheimer used this confidence and power loyally in the interest of his duke, but also to advance his own career and fortune. He was less concerned, however, with the Duke's subjects who bitterly hated their ruler and despised the Jew. After six years of despotism, disaster occurred. Karl Alexander, who was drawn by foreign agents of the Catholic Church into a conspiracy against his own nation, ventured upon an armed revolution. But, being betrayed, the Duke failed at the moment his scheme was about to be accomplished, and he died of a stroke of apoplexy brought on by his excitement. That meant also the overthrow of the Jew. He was charged with being the head of the conspiracy and was put into chains.

That truly was a Jewish fate. While all the other conspirators were either released or treated with surprising mildness, the Jew, the scape-goat upon whose back the two hostile parties quickly fraternized, was kept in a dungeon and frightfully tortured. By application of an obscure law, which had not been in force for two hundred years, (misconduct of a Jew with a Christian woman), he was sentenced to death. However, Süß might still have saved his life. He need only have said that he desired to become a Christian, or confirmed a popular rumor that he was the illegitimate son of a Christian count. But he stubbornly refused to do so, although the zealous priests clamored for his conversion. His disgrace, his suffering, his imprisonment, and the prospect of certain death awakened in this erstwhile worldly man a spiritual Jew, a firm, hard, proud, and unyielding Jew. He rejected baptism and freedom with contempt, and ascended the gallows proudly, calmly,

almost cheerfully. High above the heads of the blood-thirsty mob, he gave up his soul with a mighty *Shema*.

Although this Jewish novel is a great epic, it has not said the last word about its fascinating twilight hero and his mystery-shrouded history. Historical research at present is making intensive investigations. The proceedings of the Süß trial and the entire collection of records, until recently, were absolutely inaccessible. They were guarded in order to spare the nobility the embarrassment of being compromised by the Jew's stories of his adventures with women. They were released by the German Revolution of 1918. The Academy of Jewish Science of Berlin has undertaken to bring them forth, and the talented Fraulein Dr. Selma Stern has been entrusted with the editing of the biography of Josef Süß Oppenheimer. As this historian has brilliant powers of description, it will be interesting to read her books which will appear this year, and incidentally, to watch the contest between history and poetry.

#### David-Reubeni

We are carried two centuries farther back, to the height of the Italian Renaissance, by the novel of Max Brod, whose masterpiece "*Tycho Brahes' Road to God*," years ago showed the masterly manner in which he is able to handle historical material. However, Brod's technique is entirely different from that of Feuchtwanger. Whereas the latter, like the true epic poet that he is, makes free use of fables, and fills his volume with a whole sea of stories, figures, episodes, and descriptions, Brod is dramatic and lyrical. Like the impressionistic sculptor, Brod hews out his work in a few bold strokes. He does not write history around the hero, but draws history from him; the whole world, Jewish and gentile, does not exist except as it affects the hero. It revolves about him and is seen subjectively, not objectively, through his eyes and his soul. Therefore, Max Brod's heroes have in themselves infinitely more of their creator than those of Feuchtwanger. And, too, they reflect contemporary problems to a greater degree, and are more easily recognized in parallels of contemporary life.

If "*Jud Süß*" was a forerunner of the emancipation, then Reubeni is the medieval protagonist of Zionism—of a

premature movement, altogether unprepared, inopportune, which therefore comes to a fatal conclusion in its attempt to bring about Jewish redemption by worldly means. Brod took the plot from the manuscript of the legendary itinerary of Reubeni himself, as well as from other old records and historical accounts.

"In the year Rapad, that is the year 5284 since the creation of the world, or 1524 of the Christian era—on February 1st of that year, the great ship '*Nubia*,' which came from Alexandria, cast anchor in Venice at the Riva dei Schiavoni. The stranger on board her was a great lord, named Sar David Reubeni. The Jewish community, or the Jewish land whence he came lay many days' journey beyond the other regions inhabited by Jews, and was called, so said the servants, the Chabor Desert on the Sambation, in the interior of Arabia. The Jewish inhabitants of this land are war-like; they had heard of the sufferings of their brethren in the distant lands, and the memory of the former glory of the Holy Land and its decline surged up in their breasts like a tempest. King Joseph and the Seventy Elders had sent him, the '*Sar*,' the king's brother, to the Pope of Rome to form an alliance between him and the Kingdom of Chabor against the Turkish Sultan. Fifty thousand men were ready to attack him and to seize Constantinople; but they requested the Pope to furnish them the necessary ships and guns and to grant them permission to recruit soldiers from among the Jews dwelling in Christian countries, to give them military training, so that this auxiliary force might also be placed on the Pope's ships and used in the war against Ismael. In return, King Joseph of Chabor demanded that, in the event the Sultan were vanquished, Jerusalem and the Holy Land become the portion of the Messiah and Jacob's inheritance."

Preceded by these rumors which he had intentionally set afoot in some mysterious manner; the Sar journeyed from Venice to the Pope at Rome, in order to put his plan into action. How the execution of this plan was rendered difficult, was delayed, became complicated, hung in the balance, was overtaken by disaster, and was finally ignominiously buried—these phases are the contents of the book, or rather of its powerful second part.



The first part, which takes place in the Jewish ghetto of Prague, is apparently pure imagination. It deals with the growth and development of the young rabbi's son, David Lemel, whose career was fore-ordained by mysterious prophecies and in whom the sight of the ghetto misery awakened the illusion of a divine call. His transition from boyhood to adolescence is marked by fantastical physical and mental disturbances. Finally he flees from his native land and wanders about the world. He acquires a knowledge of the countries and the languages of the East and the West, and imbibes all the wisdom of the great world. He tempers his spirit in the flame of Cabala and purifies himself by ascetic conduct. The desire to redeem his people becomes more and more ardent and compelling. Thus David Lemel, of the Prague ghetto, becomes the statesman and hero, Sar Reubeni, who, feeling that the appointed time has come, sets sail from the Arabian coast to Italy in order to bring about the fulfillment of his dream.

David Reubeni hopes to accomplish his plan, by serving God and his cause with all his might, with all the means in his power, "good or bad." His is a soul originally as pure as crystal, wading through all the filth of the earth "for the sake of the good cause." David's youthful soul was agitated by the painful and burning question of whether his important task was pleasing to God and could prosper. The mature man hoped to find a solution by boldly translating the problem into action, but in his old age, Reubeni is still worried. The principle of absolute unity in purity of soul and act, in opposition to the precepts of the twilight hero, is embodied in Salomo Molcho, Reubeni's devoted disciple, who at the same time is the cause of his ruin. It is Salomo's unconscious contempt for Reubeni's "worldly means" and fanatical purity that brings on the disaster. The young Molcho dies a fiery death at the stake, and Sar David Reubeni meets a slow and frightful death in the dungeons of the Inquisition, "of which unspeakable things are reported and which make the narrator shut his eyes with dread."

Although the book is not free from faults, it is on the whole highly fascinating and scintillating. Descriptions of the Prague ghetto and the Roman Renaissance stand out in bold relief.

Shivering, the reader follows the twilight-hero and his cause, being drawn to him by a strong bond of sympathy. The fact that the problems of his day and of his task offer a striking parallel to the present redemption of Palestine, adds to the charm of the book. However, it is by no means a book with "tendencies" and will be read with interest by opponents as well as proponents of Zionism.

#### Sabbatai Zevi

Apparently similar, yet essentially different is the history of the much better known false Messiah of Smyrna, whose appearance stirred Seventeenth Century Jewry, aroused profound religious strife and whose influence prevailed until quite recently in the form of the Polish "Frankists" and the "Donmehs" of Salonica. It is not at all surprising that East-European Jewish writers made use of this hero—Sholom Ash in his drama "Sabbatai Zevi," and S. Poljakoff in his novel of the same name. Sabbatai Zevi was so steeped in the Cabalistic ideas of his age, that he dreamt of accomplishing the redemption of Israel through a miracle. His method was quite contrary to that of David Reubeni; it much more closely resembled the plan of the impractical Salomo Molcho. It was marked by crystalline purity and absolute unworldliness and, therefore, was doomed to failure at its first contact with reality.

Here, too, we have a twilight-hero. Although his course of action was in accord with his ideas, he suffered from a dual personality. Sabbatai Zevi was the personification of faith, faith in God, in Israel and its redemption; but his faith in himself was woefully weak. Was he really the savior of his people? Had the hour arrived? Would he, at the appointed time, possess the proper strength, the strength of the Messiah who is to shake the earth and change the existing order by means of great miracles? Would he be able to annihilate the Sultan, the anti-Messiah, free the land, and set up God's Kingdom over all the countries of the world? These disturbing questions, leading to doubt, paved the way for his destruction. Perhaps, if he had possessed the strong, unshaken faith in himself which he inspired in the people and which made him the dread of the Sultan and his court, then he might have broken the already crumbling power of the

Sultan and made world history. But at the critical moment, he proved weak; instead of fearlessly exposing his breast to the bullet which only threatened him and would not have been fired, he evaded it out of cowardice. In the effort to save his life, he took refuge in an illusory miracle and thus fell into the trap of a crafty enemy.

This very weakness of character gives to Zevi and the novel itself a tinge of modernity. It is a very fascinating and dramatic spectacle to observe his career from the time he received his call; to see the worm of doubt take form and develop; to follow the struggle between the forces of light and the powers of darkness within the hero. The intense whole-heartedness of his wife provides a dramatic contrast to his weakness. For, from beyond the seas, over strange countries, impelled by a powerful mystic force, she journeys to him, braving all perils, in order to join the Messiah-bridegroom whom she is to perfect, to inflame with a holy ardor and exalt for the task of redemption. The faith which he lacks lives in this woman, and, when the great miracle fails him, provides a miraculous refuge for his wounded spirit.

The novel is well constructed; the two legends dealing with the development of the Messiah and of the Messiah's bride, are very ably told and dramatically connected. The other characters are also vivid and there is an excellent portrayal in the complicated type of the apostate physician at the Adrianople Court whose cunning tactics saved the Sultan and caused the ruin of the simple Messiah. The imagination of the author is equally at home in the blood-drenched steppes and villages of Poland, in the ghettos of Amsterdam and Hamburg, and in the streets, synagogues, and palaces of the Orient. The translation of "Sabbatai Zevi" from Russian into German introduces this novel into the great literature of the world and makes it accessible to the Jews of all lands.

THE glad news is received that Dr. Joel Blau, of London, is fast recovering from his serious illness of several months, and soon will be able to resume his work. Rabbi Blau has contributed some brilliant articles to THE B'NAI B'RITH MAGAZINE, and promises shortly to be heard from again in these columns.





# Amatus Lusitanus

Illustration by S. Raskin  
By Amy K. Blank

(Part II)

## SYNOPSIS

*In Part One, Amatus Lusitanus, a Jewish physician who lived in Ancona, Italy, during the Middle Ages, receives a message from some rabbis stating that the Pope had decreed that all copies of the Talmud must be burned. The letter begs Lusitanus to save the rare volumes that are in the possession of the rabbis.*

*At the same time a messenger arrives bidding Lusitanus to Rome to wait upon the Pope. The physician instructs his servant to tell the messenger that he had left for Milan to attend a patient there. Lusitanus plans that, until he is found by the messenger in Milan, he will have been able to place the books in safe keeping. Now follows a game of "tag" with the Papal messenger.*

*The physician's first stop en-route to Milan is the home of Donna Benevenida in Ferrara. If all is successful he will go from here to Milan and thence to Rome.*

**I**N the visitor's apartment of the Vatican, Amatus Lusitanus and Joseph ben Joshua ha-Cohen sat together at a small table, a bottle of red wine between them. They were strangers to each other, yet their manner was easy—they were colleagues, for Joseph ha-Cohen was also a physician and they were both newly arrived in Rome. Joseph ha-Cohen was a man of middle age. He wore a black coat on which the Jewish badge was

clearly displayed. Don Amatus wore a dark brown gown with fur at the neck and wrists and a red leather belt buckled over the hips.

He stretched stiffly. "I arrived last night," he said, "and His Holiness has not called for me as yet. That means that I have had a few hours sleep after a journey of three days and nights."

"Then you were not here yesterday?"

"As you know," Amatus answered, "we physicians cannot always observe our Holy Days. I very much wished to be here in time."

"You were fortunate," said Cohen sadly, "I wished that I was home in Voltagio—it was the saddest Rosh Hashanah that our people in this country have observed for many a year."

"I know what must have happened," said Amatus, "tell me, how was it done?"

"On Friday it was rumored that the Pope had signed this edict—our Talmud was to be burnt wheresoever it was found throughout the cities of Italy."

"Had you not heard of this before?" asked Amatus.

"I did not dream of it or I had not come to Rome these days for all the treasures of Solomon," answered Cohen. "It was a dreadful sight. Yesterday morning, whilst the men were at the Synagogue, the Papal officers ransacked the homes in our ghetto and took volume after volume. From the houses they took almost any Hebrew book, being too ignorant to distinguish between Talmud and other commentaries, and at the Synagogues they broke in

ruthlessly, disturbing the service with demands for the precious volumes."

"Were they resisted?" asked Amatus.

"No one dared to resist—was it not a Papal bull? And resistance might bring yet greater evils. They gave up the books in silence, but I saw tears running down men's cheeks. And when the officers had finished their search and were gone, the service was completed though the Chazan's voice was choked with sobs. In the afternoon, on the banks of the Tiber, the public burning of the books was conducted. Half Rome came to rejoice and we Jews were there to mourn. I think we hoped against hope that word would come to save our books at the last moment, though whether it should be from God or man we did not think. But the pile was made, the flames crept between the holy books, the parchment withered and cracked—the mound of ashes grew higher and higher as they continually threw on more fuel. The burning lasted for some hours, and we stood there aching in mind and body—crushed by our disgrace or our misfortune—call it what you will."

"I have been spared that sight," said Amatus slowly. "But do you know how this edict came about?"

"I know something," answered Cohen. "I am writing a chronicle of our people, and we live quietly in Voltagia; that is why I sometimes come to Rome. This is what I know about the decree. Caraffa has urged Julius III to this for many months. The Pope hesitated partly out of good sense and partly perhaps because he dislikes giving in to Caraffa. Then came three Jewish con-



verts—three liars and seekers after power, Chananell de Foligno, Joseph Moro and Samuel Romano, who reported to the Pope on the evils of the Talmud—its malignities, its calumniation of Christianity. Caraffa heard all this and spread the news abroad. He forced the Pope's hand; the decree was signed."

The two men sat silently awhile. Presently Amatus lifted his head and turned to his companion.

"I have not been far removed from all this though I arrived only yesterday when the deed was over," he said. "Do you care to hear the story?"

Joseph ha-Cohen nodded eagerly.

"Remember then, if we are disturbed," he looked at the door significantly, "that I am telling you the story of how I travelled from Ancona to Milan—or nearly to Milan—to cure a friend's fever."

He rose and drew a curtain across the door; then he threw back the Venetian blinds so that the morning sunlight streamed across the room. He stretched again and threw himself on the bed.

"Adventures are not good medicine for men of fifty years and more," he groaned. "Every bone in me is sore with driving. I will tell you a strange story for a staid physician."

He told the whole story beginning, as it had begun, four days before, on Wednesday, September 6th, in Ancona. Here and there Joseph ha-Cohen nodded appreciatively.

"When my chest was safely locked in my room," continued Amatus, "I returned to Donna Benvenida, but found a stranger with her who must have entered during my absence. My heart sank; I longed to tell her my story and to hear her advice, but the stranger's presence would certainly prevent me from speaking. He was a young man of somewhat dark complexion—at Donna Benvenida's introduction he rose and greeted me and I noticed he spoke Italian with a foreign accent. 'You are a Portuguese?' I asked. He smiled with pleasure at the recognition.

"My friend Samuel Usque has lately arrived in Italy," said Donna Benvenida, 'he has suffered bitterly from the Inquisition.' I asked him questions and learned that he, too, has written a history of Israel, but as I understand, something quite different from yours—a poem I should almost call his work.

"Donna Benvenida interrupted us. 'Tell me, Amatus, what is it that troubles you? Why have you come here?' she asked.

"I hesitated; I liked the youth but I felt some hesitancy in entrusting him with the secret of the books. Donna Benvenida read my suspicions. 'You need not fear to speak before Samuel,' she said. I looked at the young man and felt that he could be trusted; I told them the story. 'What shall I do with the books?' I ended.

"Donna Benvenida wanted me to leave them in Ferrara but I assured her that they would not be safe there; the Duke would not oppose the Pope in so small a matter. Samuel Usque sat there with his eyes aflame. 'You must save them, you must save them,' he repeated to himself. I told them how the Papal envoy might find me at any moment and that I must dispose of the Talmud before I went to Rome. Usque suddenly rose. 'I know what can be done,' he said quickly. 'My cousin Abraham, the printer, has friends in Milan—printers also. Milan will not obey the Pope; order your coach and drive there now before the papal messengers are here.' I, too, jumped to my feet. 'Why not?' I said, 'they may come at any minute but till they come I am free.'

"Dangerous, my friend,' said Donna Benvenida. 'They will suspect this game of hare and hounds.'

"It is possible but I will risk it,' I said. 'When they come tell them that I have a patient in Milan—the summons was urgent and I drove away in haste.'

"Samuel Usque grasped me by the arm. 'May I come with you?' he begged. 'I can be of use to you in Milan.'

"If you will share the danger—come," I replied. We left the same evening.

"My last instruction in the hospitable house in the Via Volto Baletta was that the Pope's messengers, if they came, should be directed to Milan to find me there. And I hoped that I might get a good start and that they would lose track of me in Milan until I had disposed of the books.

"Samuel sat beside me and I could feel him quivering with excitement as the coach drove off. 'What will you do if the Papal messengers should call us up on the road?' he asked. I tried to appear indifferent but I must confess my heart was beating fast. 'That must depend; we cannot make our plans, they make themselves,' I answered him. It was tremendously

dark—I wished for a moon again—I suppose my driver wished for it even more than I did. He was afraid we might pitch over into some ditch or strike the rocks by the wayside; he was terrified of highwaymen. And we sat there trembling, not for any of these things, but for fear that the Pope's messengers might overtake us.

"Ferrara slipped back into the darkness. I leaned out of the window to look down the faintly glimmering road; strange how the stars can light a dust white road. It spun out of the crouching city, an ever lengthening thread. But I did not see what I feared—ours was the only carriage on the road.

"We sat silently for a long while and I argued with myself and tried to regain my usual calm. I felt that the books were now fairly safe. If all went well—if we were fortunate in procuring fresh horses at Mantua and again at Cremona or Lodi, we might be in Milan the following afternoon. Once there, and the books in the proper hands, I need only make myself fairly conspicuous and the Pope's messengers would find me and bring me here."

"Is that how it fell out?" asked Joseph ha-Cohen.

"Not quite. It must have been at the pinch of dawn. The blackness was shifting and drifting into grey when Samuel, whom I had thought asleep, gripped me suddenly by the arm and whispered hoarsely, 'I hear something approaching.' He must have startled me because I answered irritably, 'You needn't whisper, they won't hear you two miles off.' I leaned out of the coach, but the lantern in the back blinded me. I could neither see nor hear. I told the driver to stop a moment and I got out to listen. And then I heard the faint beat of horses' feet a good distance off. How that young man heard them inside a closed coach and above the rattling of our wheels I cannot imagine. I jumped in and told the man to drive on. Samuel was in a fever. 'Tell him to drive fast,' he begged me. And I who had been so nervous before now felt as calm and clear-headed as when I stand beside a patient's bed—our physician's training, I suppose. I argued with the boy now. It was useless to drive fast. If that was the Papal messenger then he had twice the number of horses that we had; he had a lighter coach than my old carriage and presumably he did not carry a large chest full of heavy books. We had no chance in a race. Besides



it would not do to be caught running away; things looked ugly and suspicious enough as they were.

"The noise of horses' hoofs came steadily nearer—it was a rapid ringing beat—I felt certain we were caught. And strangely enough I still did not know what I was going to do or say, but I had a confident feeling that I would yet outwit fate. I took Samuel's hand and begged him to keep calm, to be silent and to trust me, and on no account to look guilty and afraid. I could not see him in the dark but I knew his face was white as the night was black. I pulled out a flask and made him drink and then I lay back and tried to think. Impossible! The urgency of my need drove every consecutive thought out of my mind. A few minutes later the patter of the approaching horses' feet beat a measure with ours and a light coach rolled alongside of ours. I felt Samuel's hand shaking on my knees.

"A voice called, 'Stop! In the name of His Holiness, Pope Julius III.' And as my horses drew up and my door was thrown open I had my plan of action ready. I was as calm as though I had been at home in bed and I knew I would succeed if Samuel could control his fear; it depended upon him. I pressed his hand and turned to the intruder severely: 'What is this?' I asked angrily, as though I had not heard the summons to halt and the authority of the speaker. 'You cannot stop me like this. I am Amatus Lusitanus, the physician, and I go to Milan!'

"'Pardon me,' said the man respectfully, 'but I come with the authority of His Holiness, Pope Julius, who commands your presence.' He handed me a sealed letter and held his lantern aloft that I might read. I broke the seal and read. 'This is serious,' I said, 'His Holiness commands my instant presence. Is His Holiness gravely sick?'

"'I do not know,' replied the messenger, 'but I am ordered to take you to Rome at once. And I have already followed you from Ancona to Ferrara, from Ferrara here. I do not know if the delay will be pardoned.'

"I drew out the conversation as much as possible hoping to give Samuel time to collect himself and see into my plan.

"'You must come now,' said the messenger, 'I will take your chest.' I heard

Samuel start behind me. 'One moment,' I said, detaining him, 'it is not so easily done. I have a patient seriously ill in Milan—who knows but that this may cost him his life?' The man made a gesture of impatience. 'I know,' I added hastily, 'that even this must not deter me from waiting on His Holiness in his illness, but at least give me time to speak to my young pupil, to instruct him in the nature of this man's disease that he may act in my place. Which road do you take for Rome?'

"The man turned to his companion who stood at the horses' heads. 'At the next village there is a road going South to Bologna: we will take that road,' he said.

"'Very well,' I replied, 'if you will drive behind me I will stop there and you shall take me on. I will instruct the young man until we come to the place.'

"The man swung his light onto Samuel's face. I trembled then, but Samuel was as steady as a rock; any man's face looks white in the flare of a lamp, but not a feature quivered. I admired the man for that courage. I knew how frightened he was.

"Again the Papal messenger made as if to take my chest. I stopped him. 'I am afraid I must travel without my chest. There are books in there'—Samuel actually jumped to his feet—'of great value to my friend in Milan. I do not need them for his Holiness and my young pupil may study them at his need.'

"The man withdrew. I jumped into the coach, ordered my servant to stop at the next village and turned to Samuel. 'Well?' I questioned him.

"'I see,' he said slowly, 'I am to go on with the books and you will carry these men off to Rome.'

"'It looks more as if they would carry me off,' I corrected him. 'But do you see how well the matter goes. You have the books, you will drive on to Milan, safe in my coach.'

"I wrote out a pass for him saying that he was travelling in my stead. I mentioned that my call to the Vatican only prevented my presence and therefore asked in His Holiness' name that all should aid my young pupil on his journey. He laughed when I read it to him and I knew that he had found his

equilibrium and would carry the adventure through. I must say that I myself had not seen the humor of that note. I had used the Pope's name to safeguard the Talmud.

"At the next corner I left the coach, whispering a few words of courage to Samuel, and entered the Papal carriage. The man protested about my chest but I assured him that it contained no clothes whatsoever, that the medical books were essential in Milan and that I could surely find some kind of raiment in the Vatican. And with a jest, the coaches parted company. Whilst we were still within hailing distance I heard a call from Samuel. I leaned out of the door and feared greatly that his courage had given out and that he would betray the whole business. I could not see him in the dark but a cheery voice called: 'Master, may I apply the leech when the moon is in its first quarter?' I could scarcely contain my laughter. 'Certainly,' I replied gravely and retired to laugh in privacy. Fortunately the Papal servants knew as little of medicine as this young actor. Then we took separate roads."

"Do you think the books arrived in safety?" asked ha-Cohen.

"I have no doubt. And I am glad; they are fine books. But I am very stiff," Amatus moved limb by limb.

There was a knock at the door and a page entered followed by a gentleman of the Pope's retinue. He bowed somewhat formerly to the physician and told him that His Holiness wished to see him. Don Amatus rose to go; he turned to Joseph ha-Cohen and held out his hand. "Thank you for your visit, I am honored by your acquaintance," he said.

For a moment ha-Cohen hesitated, then as he grasped the outstretched hand he said, "Thank you for saving my good friend's life. If it pleases you I will pass through Milan on my return to Voltagio and write you an account of his progress."

A smile lit Amatus' weary face. "Thank you," he said. "I should like to know for certain that the cure is complete."

They pressed hands and Amatus turned to the gentleman in waiting. "I am at His Holiness' service," he said.

(The End)



# News of the Lodges

IT IS not known whether the children or B'nai B'rith had the more fun when Kansas City Lodge No. 184 conducted its Second Annual Children's Day program on April 10th.

Hundreds of happy youngsters attended the entertainment which included a motion picture and songs and dances by children.

The program was arranged by a committee of which Harry White was chairman.

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THE final contests of the National Aleph Zadik Aleph basketball, debating and oratorical tournament, which were held in Chicago, April 1st, 2nd and 3rd, gave B'nai B'rith additional cause to be proud of its junior order. Clean sportsmanship, ability and intellect were displayed by the youthful representatives of the various A. Z. A. chapters.

A. Z. A. District No. 1 made a clean sweep of all the events. Des Moines Chapter No. 4 emerged as champions in basketball. Ben Kazlowsky and Louis Lipp won the debating championship for Omaha Chapter. Max N. Krollof, representing Sioux City Chapter, was the winner of the oratorical contest for the second time.

All of the events were held at the Emil G. Hirsch Center. The visitors were well entertained by the Jewish Community of Chicago.

\* \* \*

ONE of the most interesting happenings in the Jewish community of Montreal this season, was a dinner on April 14th, given under the joint auspices of the B'nai B'rith, the Young Men's Hebrew Association and the Business Men's Council of the local Federation of Charities, at which Max D. Steuer, eminent New York attorney, was the speaker.

\* \* \*

DALLAS, (TEX.), Jewry on April 19th, were given an intimate view of the work of the National Jewish Hospital for Consumptives at Denver, when the local B'nai B'rith Lodge in conjunction with other

organizations, conducted a public meeting in observance of National Jewish Hospital Week.

Stereopticon slides graphically portrayed the remarkable efforts of the institution in Denver.

\* \* \*

LODGES seeking a method whereby they might promote closer fraternalism among their members may find an answer in a plan recently adopted by San Francisco Lodge No. 21. This organization has formed "The 21 Luncheon Club of San Francisco." The Club holds weekly meetings at which there are talks by noted speakers and several other entertaining features.

\* \* \*

THE strength that is derived from co-operation was gained by the Lodges of Northern Indiana at an inter-organization meeting which they held in Gary, Ind., recently. Lake Lodge of Gary, American Lodge of Hammond, and Michigan City Lodge were represented.

Plans of work employed by the respective lodges were exchanged.

\* \* \*

MIDDLETOWN, (CONN.), Lodge is rapidly coming to the fore as one of the most active branches of the

Order. There is a long waiting list of men who are eager to join the Lodge. Fifteen members recently were initiated by a degree team from Horeb Lodge of New Haven, Conn.

The Middletown Women's Auxiliary is no less active than its parent organization, and both groups joined in a giant celebration which followed the initiation.

The Lodge has acquired its own club rooms which have been artistically and comfortably furnished, and have become the gathering place for the Jewish community.

The Lodge has experienced this revival since the installation of its new president, Arthur Wrubel.

\* \* \*

IN NEW LONDON, CONN., nearly one thousand persons, a majority of whom are non-Jews, meet monthly under the auspices of the B'nai B'rith Lodge, to hear lectures by nationally-prominent speakers on subjects relating to the problem of better understanding among the faiths. This is the contribution of the New London Lodge to the B'nai B'rith task of creating tolerance through education.

The speaker last month was Dr. S. Parkes Cadman, of Brooklyn, whose messages are known to millions of persons throughout the country. His subject was "The Outlook for Democracy."

The B'nai B'rith Lodge sends tickets of admission to every school teacher in the city in the hope that through them an attitude of good will may be instilled in the young.

\* \* \*

MORE than two hundred B'nai B'rith of Toledo, Mansfield, Lima, Sandusky and Marion, Ohio, attended the conference of Group Three of Ohio Lodges, in Toledo, April 3rd.

The speakers emphasized the importance of fraternalism and outlined methods of expanding the work of the Order. Those who addressed the Conference were Rabbi Michael Lichtenstein, Rabbi Joseph S. Kornfeld, Harry Levison, Ben Loeb, Lou M. Frank, M.



THE champion A. Z. A. basketball team of Des Moines, Ia. Left to right, standing, Sidney Rubin, Lester Goldman, Sam Markman, and Andrew Hansen (coach). Sitting, Phillip Rubin, Louis Beckerman and Ben Beckerman.



E. Weixelbaum, Judge Aaron Cohen, Joseph Weinberg and Morton S. Zaller.

Mr. Zaller, who is president of the State Association of Chair Officers, presided.

\* \* \*

**B'NAI B'rith** welcomes into its fold Southeast Lodge, which was organized at McGehee, Ark., on April 6th. It includes twenty-nine charter members representing the towns of McGehee, Dermott, Dumas, Eudora, Arkansas City and Lake Village, Ark.

The president of the new lodge is David Meyer, and the secretary is Charles Rutstein.

Louis Cohen, State Chairman, of Ft. Smith, Ark., William Rosenzweig and Henry Marx, of Pine Bluff, were responsible for the establishment of the new lodge.

\* \* \*

**H. H. GARRETT** has been installed as president, and S. J. Ostroski, as secretary, of Abraham Geiger Lodge, Spokane, Washington. Miss Ida Goldberg is president, and Miss Celia Baker, is secretary of the Ida Bluen Strauss Auxiliary.

\* \* \*

**WORCESTER LODGE NO. 600** is experiencing a constant growth of membership, and last month a new class of eight men was initiated. On this occasion a newly-organized Degree Team made its first appearance, and together with the Lodge Glee Club of trained voices, conducted the ceremonies in an impressive manner.

\* \* \*

**TWO THOUSAND** members by 1928! This is the goal of the great membership drive of Kansas City Lodge which is now in progress. Workers have been carefully organized into five divisions and will visit about two thousand prospects for membership.

\* \* \*

**MONTEFIORE Lodge No. 70**, Buffalo, N. Y., at a recent meeting discussed plans to organize a constructive program of social service work in that city.

Officers for the ensuing year were installed at the meeting. They include Samuel B. Darlich, president, and Milton J. Blanchard, secretary.

\* \* \*

**THE** probability that B'nai B'rith Lodges of New York City will be able to erect a club house which will serve as a central meeting place for all B'nai B'rith in the city, is becoming more certain. The interest of members in the project has been aroused, and

meetings at which the plan was considered, have been well attended.

Jordan and Rehoboth Lodges held such meetings last month.

\* \* \*

**THE Women's Auxiliary of Adolf Kraus Lodge**, Chicago, at a recent meeting discussed plans for sending needy girls to vacation camps during the coming summer. This work was started by the Auxiliary in 1926 and will be enlarged this year.

Mrs. Joseph Levin was recently installed as president, and Miss Florence Feldman, as secretary, of the Auxiliary.

\* \* \*

**RABBI SAMUEL J. ABRAMS** delivered an address on "The Value of B'nai B'rith" at a banquet given by Amos Lodge, Boston, Mass., at which officers of the Lodge and its Ladies' Auxiliary for the ensuing year were installed. David Scott is the new president, and Quincy I. Adams, secretary, of the Lodge. Mrs. Rose Wilson was installed as president, and Miss Rose Jacobs, secretary, of the Auxiliary.

\* \* \*

**"HE HAS** never labored for himself alone. He has always striven to be helpful to others and to contribute to their happiness." This, the highest tribute that can be paid a Ben B'rith, was spoken of I. B. Jashenosky at a dinner given recently in honor of his seventy-sixth birthday, by Zion Lodge, Columbus, Ohio. Mr. Jashenosky, who is known in his city as "the grand old man of B'nai B'rith," has given fifty-five years of service to the Order.

\* \* \*

**NORMAN C. LEVIN** has been elected president, and Dr. J. I. Gorosh, secretary, to guide Vancouver Lodge through the most important era of its career. Upon them will devolve the task of bringing about the completion of the Jewish Community Center in Vancouver.

Mrs. L. Mahrer is president, and Mrs. J. I. Gorosh is secretary, of the newly organized Ladies' Auxiliary of the Lodge.

\* \* \*

**SIGMUND BERGER** was recently installed as president, and Samuel E. Levine, as secretary, of Woonsocket Lodge, No. 989.

\* \* \*

**LEO DOLKART**, one of the organizers and past president of Davenport, (Ia.), Lodge, has been reappointed chairman in Rock Island

County, (Ia.), of the Military Training Camps' Association.

\* \* \*

**AS** a means of promoting public education, and in accordance with an annual custom, Camden (N. J.) Lodge No. 915 next month will award two prizes to graduates of the Camden High School for excellence in scholarship.

The "Solomon J. Goldstein Memorial Medals," which is provided by Dr. Hyman I. Goldstein, B'nai B'rith State Deputy of New Jersey, will be given to the boy and girl who excelled in mathematics for a period of three years.

The "Michael Varbalow Memorial Medals," given by Joseph Varbalow, former monitor of Camden Lodge, will be awarded to the boy and girl who surpass in the study of foreign languages.

\* \* \*

**AN** honor and a great opportunity for service on behalf of liberty and justice, has come to Max E. Meisel, a B'nai B'rith leader of Cleveland, in his appointment as chairman of the legislative committee of the American Equality League. This League is opposed to discriminatory immigration policies and combats state legislation that is aimed against any race or creed.

\* \* \*

**THE** convention of District No. 1, May 8th, 9th and 10th, was expected to be the greatest B'nai B'rith meeting ever held in New York City.

Among the noted visitors invited were Governor Smith, of New York, United States Senator Wagner and Mayor Walker, of New York City, who was to speak at the opening banquet on May 8th. About fifteen hundred delegates were expected.

\* \* \*

**MOST** unique among subsidiary organizations of B'nai B'rith Lodges is the B'nai B'rith Symphony Orchestra of Detroit. The orchestra made its initial appearance on May 1st in a program that might have been selected by any group of professional musicians.

The concert received high praise from the large audience. Dr. Mark Gunzburg was the conductor and Howard Franzel the assistant conductor.

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**LODGE No. 916**, Allentown, Pa., has installed Charles Kline as president, and David Getz, as secretary.



# Across the Seas



THE finest ideals of B'nai B'rith are represented by the activities of the Lodges of Austria, it was shown in the report of the sixth annual meeting of District No. XII which was held in Vienna recently. The report was delivered by Dr. Edmund Kohn, Grand President of the District.

It was seen that the four Lodges of Vienna during the past year maintained one hundred and twelve children at a health institution at Neuwaldegg for periods of from four to eight weeks. With the expert care that was provided them, and amidst exhilarating woodland surroundings, all of the children gained weight and were restored to normal health.

Two Jewish Boys' and Girls' Orphan Homes at Döbling are the creation exclusively of the Vienna Lodge. At these institutions, one hundred and thirty-six children, many of whom are the victims of the war's aftermath, are being given all the benefits of a healthy, happy, normal life.

Not only the Lodges, but individual members devote their efforts to social work. Professor Braun, former president of District XII, with the help of the Women's Auxiliary of Vienna Lodge, has established the Organization for the Care of Lung Sufferers in the Country. This organization has acquired a sanatorium where annually many patients are cured of tuberculosis.

With this institution, a hospital at Alland and a Convalescent Home at Meran, the B'nai B'rith is sponsor for most of the work among Jewish sufferers from tuberculosis in Austria.

Perhaps greater than in the United States is the problem of child care in Austria, for it is seen that a second orphans' home is maintained by another Vienna lodge. This is the Institution for Homeless Children, which is supported by Eintracht Lodge. Here fifty-two boys are being prepared for useful manhood. At the age of fourteen they are apprenticed to agreeable trades. The members of the Lodge consider these children their personal responsibilities, and several have taken graduates of the institution into their homes.

While ministering to the physical needs of their brethren, B'nai B'rith of Austria have carried on also in the cause of Jewish education and culture. A Jewish Museum, the pride of Vienna Jewry, is a monument to the efforts of Wahrheit Lodge. This museum has acquired many rare historic and religious objects, and has become widely-known in the world of Jewish learning. It is visited by artists and scholars from all over Europe.

The bitter struggle of Jewish students in Austria to gain an education in the face of poverty and persecution, has created a task for B'nai B'rith which is unknown to Lodges in this country. The immediate need of these students is food, and Wahrheit Lodge has established a dining room where nearly five hundred men and women are fed daily. Some of them pay nothing and others receive meals at a nominal cost.

The youngest Lodge of District XII at Linz, has founded the "Ehrmann Institute," which will undertake the great task of investigating and compiling the history of the Jews of upper Austria.

\* \* \*

ABRAHAM GEIGER LODGE was installed last month at Berlin. This is the one hundred and twelfth lodge of District No. VIII and the 1074th of the Order. Another lodge will be established soon at Hanover.

\* \* \*

THE B'nai B'rith Lodge of Constantinople this year awarded the Jane Elkus Prize to Madame Helene Weismann and her sister, Madame Victoria Semach, in recognition of their thirty years of service as deans of the Jewish schools in Constantinople.

This prize, which was established by Constantinople Lodge in memory of the daughter of the former ambassador of the United States to Turkey, is awarded annually to the women of the Jewish community who render the greatest service in the field of education and philanthropy.

Mesdames Weismann and Semach returned the prize to be used for the benefit of an old folks' home and a Jewish hospital.

THE Lodge in Prague celebrated its twenty-fifth anniversary last month with a two-day jubilee which was attended by the larger portion of the Jewish community of the city.

\* \* \*

B'NAI B'RITH Lodges of the Netherlands, in co-operation with the Council of Jewish women of Amsterdam, have organized the Association for the Foundation of Jewish Homes in Holland.

The first of these institutions, the "Beth Schalom," is under construction at Amsterdam. It will be a home for aged men and women, of small and even independent means, who want to live in thoroughly Jewish and intellectual surroundings.

There are two B'nai B'rith Lodges in Holland, at Amsterdam and The Hague, and a third soon will be organized at Rotterdam. Though they are not the smallest lodges in Europe, the membership of the Holland Lodges is rather restricted. They are selective in admitting new members, and none may be enrolled unless he has been of service to the Jewish people or shows that he seriously wants to serve.

\* \* \*

A NEW Lodge recently was organized at Southport, England, with twenty-four charter members. The official installation will take place in the near future.

\* \* \*

DISTRICT No. XI, of France, will hold its annual convention June 10th, 11th, and 12th.

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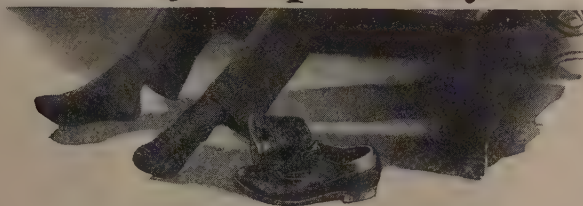
A PROGRAM of education, the purpose of which is to decrease anti-Semitism by giving the non-Jew an intelligent understanding of the aims and culture of the Jew, was put into operation by the First Lodge of England, London, last month. Under the auspices of the Lodge, Haham Dr. M. Gaster addressed the Royal Society of Literature on the subject, "The Yiddish Literature of the Middle Ages," and the Chief Rabbi of the British Empire spoke at Whitefield's Tabernacle on "The Bible as a Book." These are the first two lectures of a series that will be delivered before representative non-Jewish audiences.





I'm glad I got  
those shoes off

# Beaten by a pair of shoes



How can a man do his best work, or enjoy life, in competition with shoes that hurt? Throbbing messages of complaint from tired, abused feet, distract the keenest mind, wear down the strongest physique, and take half the zest out of living.

**F**EET were made to be man's ally, not his worst handicap. Yours can be active and comfortable in Cantilevers, the shoes that function naturally with the foot, that support the arch gently without restriction and fit comfortably at every curve. They are—

## Flexible like the foot

The Cantilever Shoe is flexible from toe to heel. Circulation is free in this shoe and foot muscles can exercise. This allows the muscles and ligaments to regain or maintain the springy strength necessary to hold the twenty-six bones of the foot in arched formation. That is why the Cantilever Shoe helps weak arches. The Cantilever Shoe allows all wearers to enjoy foot freedom.



## The right kind of support

When you lace a Cantilever Shoe the flexible arch of the shoe is pulled up snugly to the undercurve of the foot. This gives you a springy, flexible support that does not restrict the natural action of the foot. The flexible arch works with the foot instead of against it, and makes walking easier.



## Comfortable, instead of just "comfortable looking"

When the great toe, which is the main lever of the foot, is straight the foot can carry you along comfortably. If it is distorted your whole posture is affected. Bunions and foot weaknesses result. Many a broad toe shoe, that looks comfortable, throws the great toe out of alignment because the shoe does not follow the natural lines of the foot. In the Cantilever Shoe your foot assumes its natural position with room for all five toes to point straight ahead.



## Walking correctly becomes natural

The "wedged heel" of the Cantilever Shoe is slightly higher on the inside than on the outside. This distributes the weight evenly over the foot instead of allowing the weight to bear down on the inner and weaker side. The heel induces the wearer to toe straight ahead, as Nature intended, thus permitting the foot to function naturally, like a cantilever spring.



Do you know of any other shoe which answers the natural requirements of the foot as fully as the Cantilever? Why not heed the judgment of tens of thousands of men who now enjoy foot comfort in these quality shoes? Your feet will start life anew if you let them carry you to a Cantilever store today.

# Cantilever Shoe

— supports the arch with flexibility  
MEN . . WOMEN . . GIRLS

## Where Cantilever Shoes Are Sold

Cantilever Shoes are sold from coast to coast and within shopping distance of practically all readers of B'nai B'rith. If you do not find a Cantilever Store listed in your telephone book, write the Cantilever Corporation, 410 Willoughby Ave., Brooklyn, N. Y., and they will send you the address of the one most convenient to you and an interesting booklet on Cantilever Shoes.

When writing to Advertisers kindly mention the B'NAI B'RITH MAGAZINE.





#### This Hero Played Safe

TWO men were rowing when suddenly the boat upset. One of the men struck out for land, leaving his friend struggling in the water. But no sooner had he gained the shore when he again plunged into the water, swam to his friend and towed him to safety.

"Tell me," said the friend after the water had been pumped out of him, "why did you first swim to shore before you came after me?"

"Such a fool you are," the other answered. "Didn't I have to save myself before I could save you?"

#### A Fool and His Prisoner

THE population of a certain Russian village was notorious for its stupidity. One day a jokester from a neighboring hamlet came to the town shouting, "Everybody here is a fool! Everybody here is a fool!"

Immediately he was seized by the incensed townsfolk and thrust into jail. One of their number was placed over him as a guard.

Towards evening, the prisoner got hungry and called upon his jailer to fetch him supper.

"You think I'm a fool, don't you?" the jailer responded. "You want me to leave so that you'll have a chance to escape. It's not so easy. I'll stay here and you go fetch your own supper."

#### They're Still Worrying

THE people in a certain Lithuanian town were great worriers. They would worry about life and they would worry about death continuously, and all together they were a very unhappy lot.

One day Reb Aaron came before them with a brilliant plan.

"My friends," he said, "why should we worry? Let us pay Yookel, the beggar, ten kopecks a day and he will do all the worrying for us."

The townsfolk agreed to the proposal until one of their number raised an objection.

"It's foolish," he said. "If we give Yookel ten kopecks a day, why should he worry?"

*IT HAS been said that one may best study the life of a people through their humor. This statement is most clearly understood in its application to Jewish humor. In the jokes of the Jew we may see a cross-section of his life in the many lands where he resides. We find the universally typical characters of the Jewish community—the rich man, the beggar, the man of wisdom, the fool, the wit, the rabbi, the "schnorrer," the student, the doctor, the small tradesman and innumerable others. They are presented against backgrounds that are equally typical—at weddings, in "schul," at taverns, in family gatherings, in their shops, in the public square. Thus there is always an element of realism in Jewish jokes which make them particularly valuable to the study of Jewish life.*

*It is with this in mind that we are collecting specimens of Jewish humor. The assistance of our readers is requested, and each month we give good books as prizes for the best contributions to the Humoresque Page. Send your contributions to the Humoresque Editor, B'NAI B'RITH MAGAZINE, 40 Electric Building Cincinnati.*

*Several jokes here are reprinted through the courtesy of "The Jewish Forward."*

#### The Dietary Laws

FATHER, mother and their small son were seated at the Seder feast, and father took the opportunity to instruct the boy in Jewish traditions.

"Now, young man," he began, "tell me why, on this holiday, your mother gets rid of all the bread that is in the house and uses nothing but matzoh instead."

"To reduce her weight," the rising generation quickly responded.

#### No Answer to This Argument

A VERY shabby man came to an inn in a Polish village and engaged the best room in the house. He stayed three days, eating, drinking and smoking the finest, and entertaining other guests in a lavish manner.

On the fourth day he bade the innkeeper a genial farewell and began to walk out without paying.

"Just a moment, sir," the innkeeper said, "you haven't paid."

"Of course I haven't," replied the guest, "I am going around town now to ask for alms and if I get enough, I'll pay you."

"I won't trust you out of my sight," the innkeeper said.

"All right," the beggar retorted, "you may come with me."

"What!" the angry innkeeper cried, "do you think I'll go begging with you?"

"Well," replied the mendicant, "if it is beneath your dignity to go begging with me, you may go alone."

#### Cruel, Cruel Fate

THE town beggar came to the rich man with a new plea.

"My house has burned down," he whined. "Unless I get some money my wife and children will have no place to live."

The rich man knew his customer, so he said: "Have you a written paper to show that your house has burned?"

"Nu, do you expect Fate to be so merciful?" the beggar responded. "When my house burned the paper burned with it."





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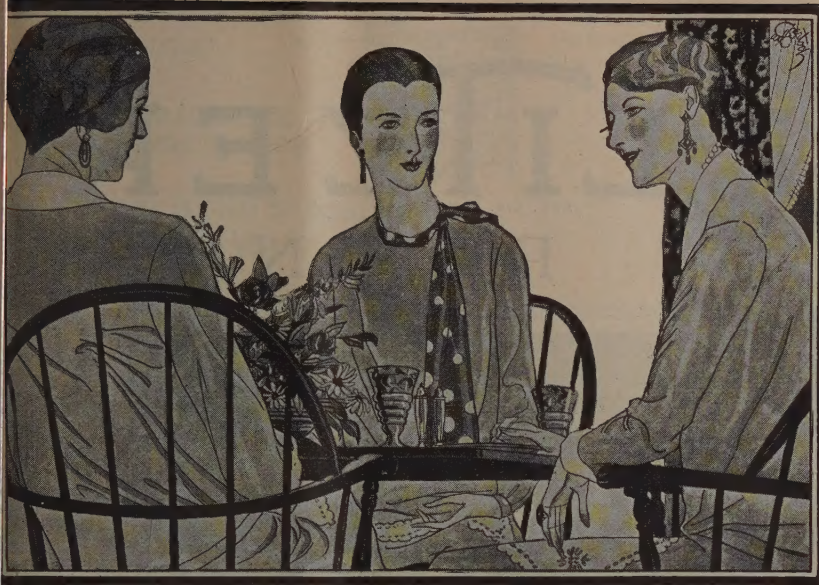
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# Three New Ideas for Luncheon

SELECTED FROM

Ida Bailey Allen's New Book

"THE MODERN METHOD OF PREPARING DELIGHTFUL FOODS"

**NOTE:** To give every woman an idea of the unusual features in Mrs. Allen's New Book of 112 pages, containing over 275 recipes, three luncheon suggestions are published on this page. It is the desire of the makers of Mazola that every woman have a copy of this book—therefore, it is offered, post-paid, for 10 cents—a price which does not cover the cost of production even in large quantity lots. Please see coupon below.

**NEW** ideas for a change in the daily luncheon are welcomed by all housewives. Realizing this, the makers of Mazola requested Ida Bailey Allen to include over 55 luncheon recipes in her new book, "THE MODERN METHOD OF PREPARING DELIGHTFUL FOODS"—three of which are given on this page.

Mrs. Allen, who has made cooking her life work, has left nothing undone to make these recipes perfect—and easy to follow.

In the panel on this page are a few brief remarks regarding Mazola which explain the desirability of using Mazola in these recipes.

## SALMON BISQUE

- |                                                 |                                              |
|-------------------------------------------------|----------------------------------------------|
| 1 ½ cups flaked, fresh, cooked or canned salmon | 1 pint water                                 |
| 1 small green pepper, ground                    | 1 ½ pints milk                               |
| 1 tablespoon onion, ground                      | 1 cup canned tomato, sifted                  |
| 1 teaspoon parsley, minced                      | ½ tablespoon Karo                            |
|                                                 | 1 teaspoon salt                              |
|                                                 | ⅓ teaspoon pepper                            |
|                                                 | 2 tablespoons Mazola                         |
|                                                 | 2 tablespoons Argo or Kingsford's Cornstarch |

**COMBINE** the salmon, ground pepper, onion, water and parsley and simmer fifteen minutes. Add one-eighth teaspoon baking soda. Thicken with the cornstarch and Mazola blended. Add the Karo and seasonings and thin with milk.

## CHINESE SEASONING OMELET

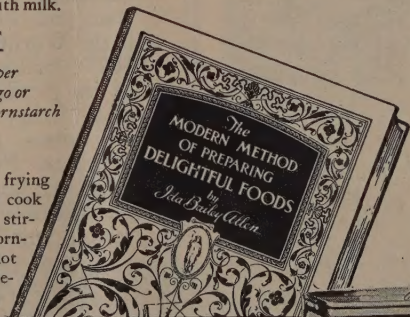
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|-------------------------------|----------------------------------------------|
| 3 cups chopped, raw onion     | ⅓ teaspoon pepper                            |
| ½ tablespoon Karo, Blue Label | 3 tablespoons Argo or Kingsford's Cornstarch |
| ¼ cup Mazola                  | ¾ teaspoon salt                              |
|                               | 4 eggs                                       |

**PUT** the Mazola in a medium-sized frying pan, add the Karo and onion and cook until the onion is yellowed and tender, stirring often. Add the salt, pepper and cornstarch. Beat the eggs light, pour in the hot onion mixture and drop by generous tablespoonfuls into a good-sized frying pan containing enough heated Mazola to barely cover the bottom. Fry first on one side, then the other like pancakes, and serve.

## SAVORY FISH FILLETS

- |                                     |                                 |
|-------------------------------------|---------------------------------|
| 2 fish fillets about 1 ½ pounds     | Juice ½ lemon                   |
| 1 medium sized green pepper, minced | ¼ cup Mazola                    |
| 1 small onion, sliced               | ¾ cup coarse white bread crumbs |
| 1 teaspoon parsley, minced          | Salt and pepper                 |

**BRUSH** the fillets with Mazola and place in a pan oiled with it. Dust with salt and pepper, spread the onion, parsley and green pepper over and cover sparingly with the crumbs mixed with the Mazola. Bake fifteen to twenty minutes in a hot oven, 375 degrees F. and serve plain, with sliced lemon and water cress, Sauce Tartare, Bordelais or Bearnaise Sauce.



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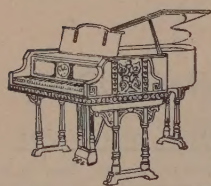


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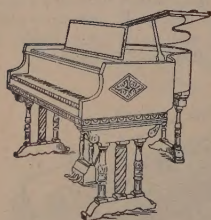
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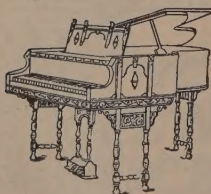
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